

The Living Church

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VOL. LXXXIV MILWAUKEE, WISCONSIN, DECEMBER 6, 1930

No. 6

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EDITORIAL

Provinces and Archbishops

THE BISHOP OF ALBANY

A Lyrist's Centenary

FLORENCE MARY BENNETT



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The Living Church

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VOL. LXXXIV

MILWAUKEE, WISCONSIN, DECEMBER 6, 1930

No. 6

EDITORIALS & COMMENTS

AN ARTICLE by Bishop Fiske, contributed to the *Atlantic Monthly* for November, is entitled *The Church and Birth Control*, and is an exposition and defense of the Lambeth pronouncement on the subject. The fact that Bishop Fiske was not able to be present at the Lambeth Conference, and therefore is under no necessity to defend either his vote or the action of the Conference, gives additional weight to his defense of that action.

The subject is one that we have not admitted to general discussion in *THE LIVING CHURCH*, but we may be permitted to express the view that Bishop Fiske has treated his subject very well. The Lambeth Conference undoubtedly expressed a view that is contrary to the general view that has prevailed in the Catholic Church, but the subject comes to us now under changed conditions from those that have generally prevailed in past ages. For our part we welcome not only the language of resolutions and report on the subject, but also the willingness of the Conference to take into consideration those changed conditions and not hold, simply, that the subject had been exhausted by the rulings of the Vatican in past years.

But the best part of the Bishop's article is this paragraph, which comes near the end of the article and which states the general interpretation that is to be given, to moral questions:

"There are occasions when most people would like to have somebody tell them exactly what to do. It is not best that they should be told. It was not in this fashion that Christ taught His first followers. To have given precepts and regulations would have made of us moral automatons, not men and women of free will. In the teaching of Jesus there are no set lines, no clearly defined duties, no fixed prohibitions, no command that cannot be misinterpreted. His way is to make us think things out for ourselves. Only so does our sense of obligation increase, our moral insight become keener; only so do our bounds of service enlarge; only this method makes for spiritual strength, leads to enrichment of life, allows for moral growth."

Perhaps there is a little exaggeration in this language, for there are undoubtedly some moral problems that are the subjects of explicit rulings in our Lord's language. But in the main the distinction between principles and precepts is clearly warranted. Our Lord treats generally of the former and seldom of the latter. We believe that the Lambeth Conference was quite

justified in doing the same. The whole question resolves itself into one of motives. *Why* does one desire to do thus and so? And it is not easy to frame precepts relating to the subject that can meet every case.

Happily or unhappily our bishops have declined to give rulings that shall go farther than the moral principles which they were to define could enable them to go.

THE death of Bishop Griswold, which occurred during the past week, though not unexpected, is yet an occasion of sincere grief. So happily had he filled the office of Suffragan Bishop of Chicago, so fully had he endeared himself to clergy and laity alike, that

Bishop
Griswold

at the death of Bishop Anderson, only ten months ago, the desire that Bishop Griswold should succeed to

the episcopate of the diocese was very general. It was recognized that with health already impaired, and at an age exceeding that of Bishop Anderson, Bishop Griswold could not hope to have a long episcopate nor a great opportunity to bring into play those talents which would have shown him the peer of any of the line of his able predecessors, yet the diocese could not put any priest, however able, ahead of him. As had been feared, Bishop Griswold's health stood in the way of a really active administration of the episcopate of his diocese. When, last spring, Dr. Stewart was elected to be his coadjutor, it was recognized that the days of the senior bishop were rapidly drawing to a close. Bishop Griswold entered into rest on November 28th. His death had been almost momentarily expected for several weeks. At the recent Catholic Congress in Buffalo, it was remembered that he had been one of those most interested in the establishment of the Congress and that only two years had elapsed since he had been the presiding officer of the Congress of 1928, held in New York.

His was a sweet and lovable disposition, and he will be remembered, partly as the strong and active Missionary Bishop of Salina, a power in the House of Bishops, and partly as the helpful, quiet Suffragan Bishop of Chicago, quite content to be an assistant to a really great bishop, thus hiding any opportunity for that leadership of which, in the days of his health, he was quite capable.

God bless him and give him rest and abundant light in that place of hidden service to which He has called him!

WE ARE very gladly printing on another page the statement from the Bishop of Salisbury in regard to the newly acquired autonomy of the Church of India, Burma, and Ceylon, and the necessity for the Church to replace and to assume the episcopal salaries that have heretofore been contributed by the English state.

Episcopal Salaries
in India

It is very difficult for American Churchmen to visualize just what relation the Church in India has borne not only, as the Bishop says, to the Church of England but also to the English state. When the latter made provision, many years ago, to extend Christianity through a series of chaplaincies supervised by bishops, it was not at all intended as a device to make the Church subservient to the state. Rather it was intended as a liberal provision to extend the privileges of the home Church to Englishmen whether of the military or of the civil service who might find it necessary to spend years, or a lifetime, in that far distant empire. Missionary considerations, if they were then appreciated at all, were not the major considerations in making the provision for chaplaincies.

But British chaplains and the bishops who were appointed to oversee them were not content with the duties that were assigned them. They saw in India a great missionary field and they proceeded to do a fine missionary work. The result is that the three dioceses that were originally formed by act of Parliament are now fourteen, one of them with a native Indian as bishop, and that real attempts are being made to create an Indian Church. Now, by this more recent legislation, the English state has withdrawn its oversight and leaves the Church in India free to proceed with its own functions in its own way, as a province of the Anglican communion.

But this means that three episcopal salaries that had been paid by the English state must now be assumed by the Church. The Church in India is not now strong enough to assume that additional burden. The English bishops at the Lambeth Conference therefore pledged that £50,000 should be raised toward the endowment of those three dioceses. It is toward that amount that the Bishop of Salisbury now asks for assistance from America.

In our judgment it is a perfectly legitimate request and American Churchmen may well be asked to contribute. This, we feel, is a better plan for assistance than that of providing a separate American missionary district in India though the two do not necessarily conflict.

Whether so or not, the plan now suggested requires no legislation and involves no complications. Presumably the Church cannot officially undertake the assistance desired and that help can only come from individuals. We should be very glad if very many of these should arise and if at least a fifth of the required £50,000 (\$250,000) might be raised in this country. The Church in England is amply entitled to this measure of assistance—and more.

IT IS a pleasure to learn that the attempt to save St. Stephen's College is meeting with success. A statement from the warden, Dr. Bell, and one from the Bishop of Central New York, an alumnus, are printed in this issue. The college needs, before the end

Saving
St. Stephen's

of its present academic year, \$100,000 of which \$38,000 is in hand. The first-named amount is needed to carry the college through its present year and into the next. It is an emergency need.

But the college also needs an increase of a million

and a half in its endowment, so that emergency appeals may become unnecessary. We are told that there is good hope of securing that amount if the present emergency can be passed.

It seems incredible that the Church should be faced with the possibility of losing this college, after so much has been spent in buildings, after its intellectual standing has been so well raised, and after it has become, intellectually, a success, as its association with Columbia proves. We earnestly hope that the present needs may be met and that the hoped-for endowment may solve the problem of the future.

ANSWERS TO CORRESPONDENTS

C. H. M.—Excellent pamphlets for high school pupils to read in connection with the Henry VIII fable are: *Oliver's What Happened at the Reformation* (15 cts.), and *Outline History of the Church of England*, a Mowbray pamphlet (20 cts.) More elaborate and very useful are *Nes' Brough with Rome* (75 cts.) and *Witsell, Our Church One Through the Ages*, \$2.00.

INQUIRER.—(1) A Churchman may not canonically marry a woman divorced even for weighty cause including adultery unless the decree of the court explicitly recognized that as the cause for the divorce, and unless the Bishop having jurisdiction explicitly licensed the remarriage; the reason simply being that in the eyes of the Church the woman is already the wife of another man. A very considerable number of the clergy refuse to perform such remarriages under any circumstances and the canon expressly recognizes their right to refuse.—(2) a bishop or priest thus marrying would be liable to deposition and there are many instances of deposition for like cause.

L. M. B.—The word almoner, according to the *Century Dictionary*, may be applied not only to a giver of alms but also to an alms-purse or an alms-box. Probably the last named is the sense in which the word was used in the item to which you refer.

R. C. S.—(1) The name of the year book of the Church between the years 1856 and 1866 was *The Church Almanac*. (2) Bound copies of this periodical are on file at the office of the publishers of THE LIVING CHURCH, where they may be consulted, or the research required will be undertaken by the publishers at a small charge for the time involved.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

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BISHOP GRISWOLD

SO NEAR, so dear,
And yet as one apart
Have we long known
And kept him in our heart.

Shepherd of souls,
Most like that Tender One
Whose shepherding sought on,
After the day was done.

His faith could lift
The veil for blinder men,
And turn a grief
To thankfulness again.

We would not hold
Nor wish him back, for he
Sees now; and knows
What is Eternity.

Paradise grows
More radiant with prayer
And we, his flock,
More blessed, since he is there.

JESSIE FAITH HOAG.

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

"ALL HOLY SCRIPTURES"

Sunday, December 7: The Second Sunday in Advent

READ Romans 15:1-6.

WE ARE led by the Church today to think of God's goodness to us in giving us the Bible—the "Book of Books." Much criticism has been made through the centuries of the Bible, but it still stands as the revealed and inspired Word of God, and it is today the "best seller," to use the term of publishers. It is certainly a proof of God's promised care (Isaiah 40:8; I Peter 1:25) that we can read our Bible as it has been read for centuries and know that God thus speaks to us. Our own dear Church is essentially a "Bible reading" Church. In all our services portions of the Old and New Testament are a part of our worship, and in our private devotions we find comfort and strength as we read of Jesus Christ who is the blessed center of the whole Book.

Hymn 58

Monday, December 8

READ St. John 5:39-47.

JESUS CHRIST is the central figure of the Bible from Genesis to the Revelation. He stands as God the Creator in the first verse of Genesis as interpreted in St. John 1:1-3, and the best way to study the Bible is to seek the prophetic words of the Old Testament and then find their fulfilment in the New Testament. As soon as Adam fell the assurance of redemption was given (Genesis 3:15 and 21). Our Blessed Lord declared that the Old Testament testified of Him, and on the road to Emmaus on the first Easter Sunday He expounded to Cleophas and his companion "in all the scriptures the things concerning Himself" (St. Luke 24:27 and 44). We thus have divine authority as we read the Bible for finding everywhere a message concerning our Saviour, our Guide, and our Friend, and that is how we find comfort and learn patience. Our souls are fed with the Bread of Life.

Hymn 59

Tuesday, December 9

READ II Timothy 3:14-17.

ST. TIMOTHY'S mother and grandmother taught him in his childhood to love the Scriptures (I Timothy 1:5), thus fulfilling God's command (Deuteronomy 6:7). Would that parents and guardians did the same today! For a knowledge of the Bible truths and memory verses may well serve to develop character and to hold in times of temptation. The more of the Bible we can learn by heart the richer spiritually we will be. The Psalmist used a strong but true illustration when he wrote: "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth" (Psalm 119:103). Thousands can bear witness of the strength and comfort gained from the blessed words committed to memory in childhood, and in old age the saints find assurance and peace, first, through the Holy Communion, and then through the "wonderful words of life."

Hymn 60

Wednesday, December 10

READ Psalm 119:105-112.

A SANDAL was dug up somewhere in Bible lands, and in the toe of the sandal was a little socket, evidently used for oil to light a lamp, so the light would shine on the path. Whether the Psalmist had this in mind or not, his message is very clear, for God's truth alone can bring light on our way and save us from stumbling. Think of some of our Lord's words and see how they lighten the path for us. "Let not your heart be troubled," "Watch and pray," "I lay down My life for the sheep," "Be not afraid. Only believe," "Do

this in remembrance of Me." Could any human speech bring such comfort and inspiration? These are the words of the Son of God who said: "The words that I speak unto you, they are spirit, and they are life" (St. John 6:63). We can find a message to fit all our human experiences, and God's messages have power because He speaks through them.

Hymn 380

Thursday, December 11

READ Hebrews 4:12, 13.

A GOOD plan for the study of the Bible is through special heads. A wise man once noted these heads as "two P's and four D's: Persons and Places, Dates, Doings, Doctrines, and Duties." The Bible is grouped about so many persons, and in the midst of them all stands Jesus Christ, the Divine Person. Bible places are so dear that many towns and hills in America are named for them. While Bible dates are sometimes confusing because letters were used to note them, still there are some great events which are fixed in time. The Bible is full of action. The teachings or doctrines of God are all found in the Bible, and our duty towards God and towards our neighbor is expressly stated by Christ Himself (St. Matthew 22:37-40). Always before reading the Bible we should ask the Holy Spirit to guide us, and after reading we should meditate on the message and ask God to help us to profit thereby.

Hymn 300

Friday, December 12

READ St. John 19:28-30.

OUR Lord's words spoken from the Cross are largely quotations, either literal or suggestive, from the Old Testament, which fact not only makes them divine fulfilments of inspired Scripture, but also gives them a peculiar sacredness, for thus the Old Testament writers were led to prophesy concerning the great fact of the world's redemption. Christ said, "The things concerning Me have an end" (St. Luke 22:37), which brings the prophecies and the gospels very near together. We must not forget that the life of Jesus Christ and His death and resurrection were not mere incidents in the world's history. They were a fulfilment of the holy and blessed plan of salvation which the loving and pardoning God brought about that the sons of men might be redeemed. Even as the birth of the human race is the culmination of creation, so the new birth unto eternal life is the greatest event in history. And the Book that records it is the holy Book of God.

Hymn 518

Saturday, December 13

READ Revelation 1:11-18.

THE Revelation of St. John the Divine is a book of Last Things. But it gathers together the mysterious events of the ages and centers them in the blessed Person of Him who is the beginning and the ending, the Alpha and Omega of human history. And also this book opens the ages of Eternity into which the redeemed are admitted by the merciful love of God. It is at once the book of Last Things and of the Things that are new. Its very mysterious figures attract us because they are so strange, and yet we feel them to be a part of human history which some day we shall understand, and also a part of the glories prepared for those who love and endure, which we shall share. What a wonderful closing of God's revelation of His love! And how it links the Bible with our longed-for Advent: "Surely I come quickly."

Hymn 62

Dear Lord, I thank Thee for the Bible, Thy precious Book. Help me to love it and use it and practise its duties and hold to its promises until I see Thee and hear Thy voice. Amen.

PROVINCES AND ARCHBISHOPS

BY THE RT. REV. G. ASHTON OLDHAM, D.D.

BISHOP OF ALBANY

THE excellent editorial on Provinces, which appeared in midsummer in THE LIVING CHURCH, has recently come to my attention, and I am impelled to write a few lines because I feel the subject is one of great importance and should receive serious consideration. The whole subject of the areas of the provinces, as well as their duties, should be reconsidered. I am in hearty agreement with the suggestion that the provinces should correspond to the geographical divisions of our country, which are naturally spoken of as East, South, Mid-West, and Pacific. The present provinces are both too small and too many. In most cases, two or more could be combined with advantage.

As a matter of fact, we have never seriously considered the dividing lines of the present provinces. Instead we took over the eight original missionary districts and simply changed their names to Provinces. They were, however, not originally set apart as provinces and are no more suitable to become provinces than an archdeaconry is to be turned into a diocese.

There is constantly an appeal made to give the provinces more powers; and such an appeal might have better prospect of being granted, if the provinces covered larger areas. Moreover, a larger province would be better able to finance and administer all the necessary provincial work. Certainly we are not ready at present for eight provinces really functioning, with eight executive heads and other officers, whereas we might very well have four such divisions of the national Church. And, if properly administered, they could relieve General Convention of a great many duties and thus set it free to consider simply matters of national import. As we look to the future, something of this kind must be done. General Convention is now getting very unwieldy, and it is also very expensive. With four provinces properly functioning, provincial synods could take care of all the local needs, and probably three-fourths of the present duties of the General Convention, which then would not need to meet so often, say only once in five or six years.

I have in mind no specific suggestions as to dividing lines, but would prefer to leave that to those better informed. It occurs to me, however, that Provinces I and II, with possibly Pennsylvania and Maryland, might well make up a province of the East. The province of the South, as suggested in the editorial referred to, would naturally include the twenty-two dioceses which since 1857 have supported Sewanee and thus form a natural corporate group. The province of the Pacific would be as it stands now. The only real difficulty, in my mind, is in the Mid-West; and I am not sure whether we ought not to make two provinces there, one centering about Chicago and the other about Denver. This is a matter that would warrant serious thought. At any rate, at the most, five provinces, and possibly four, would be quite adequate and would enable work to be done in these areas at less expense and with greater efficiency than with the present number.

Of course, if we are ever to look forward to the employment of the traditional terminology of the Church and use the title Archbishop, say for the chairman of each province, and that of Primate or Metropolitan for the Presiding Bishop of the whole Church, then the necessity of larger areas for provinces becomes the more apparent. It would seem rather ridiculous to have as many as eight archbishops in one national Church. And some of the present provinces are not of sufficient importance to warrant any such office. With four provinces, however, of the areas and importance suggested, both title and office would be most appropriate.

I shall refrain from further suggestions at the moment, inasmuch as this is simply meant to open up the subject, which I trust may be considered of sufficient importance to merit discussion in the columns of THE LIVING CHURCH. I repeat we have never seriously thought the thing through. If the present divisions are not the best, it would be a pity to let them remain so long as to make it extremely difficult to change. Now is the time it seems to me to consider the whole subject and arrive at a solution that will give us provinces of such size and importance as will warrant their receiving considerable authority from General Convention and also better correlate the provincial activities with those of the national Church.

CHURCH KALENDARS FOR 1931

A TEACHER the year round." That is what Bishop Seymour once said of the *Christian Year and Church Calendar*, now in its fifty-fifth year of publication. With its fund of reading matter, which is new each year, covering historical facts, information as to ritual, ceremonies, vestments, ornaments, seasons, feasts and fasts, liturgical colors, ecclesiastical terms, and "various other matters appertaining to Catholic worship," such a calendar is invaluable to the clergy, and those connected with altar guilds. It also contains the Tables of Lessons for Morning and Evening Prayer. The price is \$1.50, and the cover is printed in blue and gold, also in red and gold, with matching satin ribbon for hanging (The Church Calendar Co., Newburgh, N. Y.).

Another calendar which is always of interest from year to year is the *Church Missionary Calendar*, published by the Mission Study Class Alumnae (Church House, 202 So. 19th St., Philadelphia). There are many bits of missionary news contributed by the bishops, a week being devoted to each district. The course of study for 1931 is India, and for each subject a special litany has been incorporated in the calendar. In addition to the Lessons for Morning and Evening Prayer and the feasts, fasts, and liturgical colors, there is also a directory of missionaries in the dioceses and missionary districts of the national Church, both at home and abroad. The calendar comes in hanging or book form, price 50 cts., postpaid, and any profits accruing from sales are sent to the National Council for general missions.

While writing about "missionary calendars," one should mention the *Alaskan Churchman Calendar* (published by the *Alaskan Churchman*, Box 6, Haverford, Pa.). With its interesting photographs of scenes in Alaska it serves not only its primary purpose, but also to remind us of that brave bishop and his missionaries who are devoting their lives to the service of souls in the northernmost parts of our country. The price of the calendar is but 50 cts., and, as in previous years, all proceeds over and above the actual cost of production are sent to Bishop Rowe for his work.

The *Girls' Calendar* for 1931 has as its theme the Promises of Jesus, and this is carried out in picture and text for each month. There are also, as usual, on each page selections in prose and verse from well known writers; likewise some prayers (Girls' Friendly Society National Office, 386 Fourth Ave., New York City, 35 cts.).

For those who have but a short time for daily Bible reading there is the *Churchman's Scripture Text Calendar*. A Scripture text is given each day, and those for Sundays and Holy Days are selected anew each year from the Gospel or Epistle for the day. The liturgical colors also are indicated and there is a very handsome colored picture for each month (Morehouse Publishing Co., Milwaukee, Wis., 30 cts.).

Less elaborate but very useful is the *Church Calendar*. In this the Church seasons are shown by printing the days of the month in the proper liturgical colors. A Table of Lessons for Sundays and Holy Days is also given (Ashby Printing Co., Erie, Pa., 35 cts.).

And then there is the *Desk Calendar and Lectionary*, reprinted each year from *The Living Church Annual* (Morehouse, 25 cts.).

With this variety of calendars available, and there are several others not enumerated above, does it not seem strange that one hears Church people ask, as they so often do, "When is Good Friday?" "What date does Ash Wednesday fall on this year?" and similar questions?

PETITION

LORD, let not my granite grief
Crush me to the earth in woe.
Let me, for my soul's relief,
Carve a cup—(who thirsted so).

Carve a cup—that he who falls
By the road where I am slain,
Drinking of my tears, shall know
One has wept, and knows his pain.

JEANNETTE TOMKINS.

Clerical Education and Training in the Pre-Reformation Church

By the Rev. John R. Crosby, D.D.

Rector of St. Luke's Church, Seaford, Del.

THIS is the third and last of a series of articles endeavoring to defend the medieval Church of England against the somewhat unwarranted aspersions cast upon her by her degenerate descendants. I have been looking through a number of our Church histories. They practically all assume without question or inquiry that the pre-Reformation clergy were generally uneducated and all immoral. Canon Patterson alone gives a generous tribute to the parish priests, while Canon Perry merely states that their moral condition and neglect of the vow of celibacy were deplorable. May we suppose that in three hundred years' time our own Church had been supplanted by, say, the Old Catholics, or the Reformed Episcopalians, that one of these bodies claims to be our legitimate successor, and that in an authoritative Church history, written by a respected member of the Church for the use of students, we read something like this: "Scholarship among the clergy of the Protestant Episcopal Church had reached such a low ebb that a knowledge of Greek was under their canons dispensed with at the discretion of the bishop owing to the scarcity of candidates for Holy Orders; a canon dealing with the admission of candidates allowed business men of a certain age to be admitted into the ministry with practically no training; some rectors allowed pageants, dances, and dramatic entertainments in their churches instead of the divine liturgy, a practice against which the bishops fulminated without effect; the tabloid newspapers of the time reveal scandals which show the general morals of the clergy, while in some churches Jews, Hindus, and Mohammedans joined with the rector in the conduct of the services of the Church." Would this give a fair view of the condition of the Church in this year of 1930?

I respectfully submit that this is a parallel to the attitude of the ordinary Protestant historian toward the medieval Church. I further submit that the ordinary parish priest was—of course for his age—better educated, better trained, and of as high a standard of morality as his descendants, the clergy of England and America of today, and that until we get back some of the sincerity, simplicity, and, above all, discipline, of the "dark ages," and a little of their devotion to the Church of our Fathers, we shall continue to fall down in our mission, as did the other Episcopal Church in the fourteenth to the eighteenth verses of the third chapter of Revelation.

Let us in this article, first, deal with the general training and education of the clergy during the fourteenth and fifteenth centuries; secondly, follow up the life of an individual from childhood to ordination and, thirdly, see what the evidence is from the ecclesiastical courts, the bishops' registers, and from the archdeaconal visitations as to the charges of illiteracy, loose living, and immorality—strictly confining our investigations to the two centuries preceding the separation from the Roman communion. In case anybody jumps on me for any inaccuracy, may I plead in advance that I am a hundred miles from a reference library, and that I am depending on my own notes and the library of a country parson.

The authorities from which the material for the following article is taken are as follows: Wilkins, *Concilia*; Lynwood's *Provinciale*; T. Lupset, *Exhortations to Yonge Men*, 1584; *Dives et Pauper*, Ed. Pynsent, 1493; the registers of the dioceses of Canterbury, Winchester, Worcester, and York, published by the various County Record Societies and in the Rolls Series; *Manipulus Curatorum*, Latin, 1506; *The Customary of the School of Saint Augustine of Canterbury*, translated and privately printed, 1806; the registers of Oxford and Cambridge, Sir Thomas More, *English Works*, 1716; various old English tracts and sermons. *Sermo-Exhortatorius*,

Wynkyn de Worde, 1502; and the usual source books and references for the student of English Church history.

CONTRARY to the general opinion, it may be taken as an approved fact that in most towns and villages, and in all cities, schools of some kind existed in pre-Reformation England, in which boys of from seven to fourteen could receive the rudiments of, for those days, a liberal education. In 1500 Archbishop Rotheram by his will founded a school in his native place. In it he says: "Lest I should seem to be ungrateful, and forgetful of God's benefits and whence I came, I have determined to establish there (Rotheram) a teacher of grammar to instruct all without charge," and we all remember Bishop Latimer's sermon, himself a boy from a small village: "He kept me to school or else I had not been able to have preached before the King's majesty now." Curiously enough, it seems to be generally ignored that these schools were conducted by the much abused chantry priests, and that, in most cases, so far from the chantries being merely chapels in which Masses were said for the souls of particular families or persons, they were as a rule the centers of the educational life of the parish, and the instruction of youth a regular part of the duties of the chantry priest. We find in the diocesan register of Bishop Quevil of Exeter that the duties performed by the minor clerics, holy water bearers, acolytes, etc., were given to young candidates for the higher clergy, and in fact instituted to keep them to school, "that they might become more fit and prepared for higher posts." A writer of the fifteenth century, dubbing himself "Olde Symon," in a tract entitled the *Lesson of Wysedom for all manner of Chyldren*, tells his young readers:

"Experience doth teche, and shewe to the playne
That many to honour by lernynge attayne."

and that,

"And lerne as fast as thou can,
For oure Byshop is an olde man,
And therefore thou must lerne faste,
If thou wilt be byshop when he is paste."

We may therefore assume that the candidate for Holy Orders generally received his elementary education at the hands of his parish clergy, in his own parish, or at least in a nearby town or village. The monastic schools were generally—naturally—reserved for the aspirants to the Order, and possibly for the children of the nobility and benefactors. It should be remembered that, although the sons of serfs—and on the continent even slaves—were often to be found in the ranks of the clergy, and even in the episcopacy, the majority of the candidates for the priesthood belonged to the higher and landed classes. The sons of serfs were debarred by the canon law from the ranks of the clergy, except by special dispensation, and in the various episcopal registers in which these are recorded the wording is generally *ad scholas*—"to the schools"—followed generally by the candidates' reception of minor orders. In 1406, Parliament enacted that "every man or woman, of what state or condition he may be, shall be free to set their son or daughter to take learning at any school that pleaseth them within the realm." When we proceed to examine the records of Oxford and Cambridge, we find the students of about fourteen years of age literally swarming to the universities for their higher education, and immediately after the Reformation, with its closing of the monastic schools, and the Act for dissolving Chantries, a falling off of the number of students that almost abolished the universities.

We may assume, then, that our budding clerics were about the age of fourteen years, grounded soundly in Latin, grammar, the three "R's," and what were then the essentials of a

primary education. They had received the tonsure at the age of about seven years, and generally the rest of the minor orders up to the grade of acolyte. They then proceeded to one of the universities. This was compulsory; there were no canons to make the way easy. From fourteen to eighteen the candidate worked, and worked hard, for his baccalaureate, and at that age, if successful, was promoted to the subdiaconate; he had then staring him in the face seven long years' study of philosophy, logic, and theology, which brought him to the age of twenty-five, at which, if a Bachelor of Theology, he might be ordained to the priesthood. This was the regular course. Of necessity there were some young clerics attached to the episcopal household or in various administrative positions who were compelled to train themselves for the priestly life among more or less secular surroundings, but these were the exceptions rather than the rule; were especially dispensed, and even then had to spend at least two years in a recognized university. There were also a few—very few—secularized members of Religious orders, of whom the most shining light was the great Erasmus.

THERE is also the question of the immense number of young priests who appear on the registers of Paris, Oxford, and Cambridge. These do not come strictly under the scope of this article, but the diocesan records cited above give example after example of parish priests being given two and three years' leave for purposes of study, and being required to provide adequate supplies for their parishes during their absence. The number of Doctors of Divinity, Law, and Philosophy amounted to twelve per cent of the clergy in the diocese of Durham in the year 1452, and it must be remembered that these were all in course. Degrees were not given on platters during the Dark Ages.

Wilkins, in the *Concilia*, III, 717, quoting the proceedings of the last convocation before the great upheaval, mentions "that no one whatsoever was to be admitted to be subdeacon who was not so versed in the Epistles and Gospels, at least those contained in the Missal, as to be able to satisfy at once their grammatical meaning to the examiner, and know perfectly whatever appertains to his office." There is an early sixteenth century tract by Gulielmus de Melton, Chancellor of York, with a highly commendatory epistle from the great Colet, urging the necessity of continued study as a part of the clerical life, and outlining a necessary course of study as a preliminary to Holy Orders, that is far in advance of any curriculum I know at the present day. Unfortunately it is too long to quote here, but I would urge those of us interested in this subject, or doubtful of the facts, to study the works I have cited above, or such of them as can be obtained in a good reference library.

Now for a concrete case. John de Bloxham was born about the year 1400, in the little village of Broughton, the only son of the widow of a relation of the De Carteret family, and the nephew of the rector of the rich living of Bloxham in the county of Oxford. In the Ashley MSS. we have a singularly complete record of his early life and training; his letters to and from his mother, his exercise and composition books, and his university and clerical record. He seems to have died of the plague as a chantry priest in the adjoining town of Banbury. His mother appears to have dedicated him to the service of the altar at about the age of seven years, and his uncle, the rector, to have made himself responsible for his education. He received the tonsure at the age of eight years on the feast of St. Michael, and till he was fourteen attended the school kept by the chantry priest of the Chapel of St. John, in his uncle's parish, and we have the whole course of his studies in his own handwriting, preserved with care and kept in the family archives by the loving mother of six hundred years ago. The book starts in a very childish scrawl with: "In the name of the Fader, and Sonne and Howely Spirit."

"Cross was ywrote in redde
In the begininge of thys boke
Thatte Godde might me spede
In the fyrste lesson I toke,
Then I lerned "A" and "B"
Ande othyr letters by theyre names;
Always God sped me."

This rhyme occurs in several other surviving lesson books, and was probably generally used by young fifteenth century

scholars. The book ends with a lengthy transcription of the Latin grammar. The whole system of teaching writing and illuminating, some arithmetic, and the duties of acolytes etc., is progressively shown in this most interesting document. At fourteen he received the minor orders, and proceeded to Peter's Hall, Cambridge, his equipment consisting of two robes, a change of underwear, five pens, and two books. At eighteen he was ordained subdeacon by the Bishop of Persepolis, acting apparently for the Bishop of Oxford, and received his degree of "Bachelor," delivering a discourse on that occasion before a gathering of bishops and nobles in "the greyte hall," on which occasion his mother presented him with "a grave gowne minever" and "I pray to Oure Ladye, my dere sone, that I may remain meke of heart in alle thynges, nor carry me bostefully." From Cambridge he seems to have traveled to Paris, and after studying in the "English Hall" to have returned a Bachelor of Divinity, and a deacon, being ordained priest in the parish church of Bloxham, at the age of twenty-six. He said his first Mass on Trinity Sunday in his own parish church at Broughton. "Ande I beseche you, my moder, that-as you have given to mee Goddes gift of holy letters, so now I may use it to hye glory, and to worthilie live and praye for youre good welfare, and be not onlie Goddes preste but your lovyng sonne." I do not think that this is a bad training for a young servant of God, in the benighted dark ages of the English Church, and we have every reason to believe that John de Bloxham was only one of thousands born of pious parents, educated in the fear of God and in the wisdom of Holy Church to administer the sacraments, and preach the gospel, in the old simple days, when right was right, heaven and hell real facts, and priests and people were so sunk in superstition that they did—or tried to do—all things for the glory of God. When, if they sinned extravagantly, they repented extravagantly, and to whom God, His angels, and His saints were dear friends watching over the people and separated only by a thin veil from the Church Militant here on earth.

NOW with regard to the general morality of the clergy. We do find in various Archdiaconal reports, especially in the country districts, that occasionally the authorities have to censure the practice of indulgence in hunting, hawking and field sports. In the canons of Archbishop Richard in 1175, we find that clerks in holy orders are not to drink in taverns, or be present at drinking bouts, unless in their travels, and also that clerks having long hair are to be clipped by the archdeacon, "even against their will." We find in 1236 similar regulations as to clothing and recreation. These general regulations are frequently quoted as being necessary owing to the laxity of the clergy. I do not know whether a letter from a modern bishop condemning the wearing of collars, ties, and plus fours by his clergy, and urging the advisability of the wearing of clerical collars and dark clothes, would be taken as evidence of the laxity of our clergy or not; or the presence of the clergy at theatrical or vaudeville shows in the present day be cited as proving immorality. If we are to apply the same line of reasoning to our time as our historians apply to the fifteenth century, we must be in a pretty bad way. One scandal does not make an immoral age or condemn a whole body. It may be noticed that the fiercest fulminators against ecclesiastical abuses, simony, drunkenness, and immorality in high places and some of the monastic orders, Piers Ploughman, John Ball, and even Wyclif himself, have generally nothing but praise for the parish priests of the pre-Reformation era. We all know Chaucer's picture of the parish priest. I have, I believe, searched the available records pretty thoroughly, and I have no hesitation in saying that I firmly believe the moral record of the English clergy to have been unequalled in their day and age, their piety and learning to have been generally beyond question and indeed never attacked until the arrival of the clean-minded members of the German Lutheran and Calvinistic sects, invited by Cranmer to overthrow by any means, and any accusations, the remains of the Catholic faith of the Church of England.

THE GLORY of life is to Love, not to be loved, to Give, not to get, to Serve, not to be served; to be a strong hand in the dark to another in the time of need, to be a cup of strength to any soul in a crisis of weakness; this is to know the glory of life.—Selected.

A Lyrist's Centenary

Christina Georgina Rossetti: December 4, 1930

By Florence Mary Bennett
(Mrs. Louis Francis Anderson)

ENGLISH literature is peculiarly fortunate in possessing treasures of religious poetry as authentic in emotional source as in artistic expression. The restricted canon is august: Donne, Herbert, Crashaw, Blake, Christina Rossetti. A rule less severely formulated by the claims of pure poetry, and hospitable to an excellence in the art infrequently manifested rather than regularly sustained, would be liberally inclusive. Certainly those whose devotions have been winged by words of Watts or Cowper, Faber or Newman, or Keble, or of Alice Meynell, more contemporary with our own epoch, will grudge the strict measure. And from our side of the Atlantic there have been distinguished and precious contributions to this type of lyric—Whittier's and Emily Dickinson's conspicuously, Bryant's, Lanier's.

If from the sternly limited English canon the name of Blake, a personality *sui generis*, as queerly mystic and exempt from ordinary categories as Saint Theresa or Swedenborg, be omitted, there is left a list of poets definitely Anglican in habit of thought, although each is unmistakably individual. Religious poetry, seemingly the easiest in the world to write, is perhaps the hardest. It is too often flawed by sentimentality and the inevitable concomitant, unreality, or it has the sins of trite phrase, if not of perfunctory formalism. Possibly the reason for this beautiful flowering of Anglicanism in poetry is explained by Keble's words prefixed to his *Christian Year*, beloved companion of the prayers of many of the Church's children: "Next to a sound rule of faith, there is nothing of so much consequence as a sober standard of feeling in matters of practical religion: and it is the peculiar happiness of the Church of England to possess, in her authorized formularies, an ample and secure provision for both." That "sober standard of feeling," operative in conjunction with good education, complete faith, sincere and ardent affection of the soul for God, and an imagination original and competent in melodious expression, is the touch-stone, I fancy, for all religious poetry of distinction.

William Michael Rossetti, an able critic, brother to two poets, interprets his sister's devotional poems as "passionate communings of the believing and loving soul with the God believed in and loved, and also feared." The *fear of the Lord*, wisdom's beginning, would be another aspect of the sober Anglican standard of feeling. The aspirations of love without such fear can give rise—the manifestations, alas, are numerous—to a cloying and unreal type of religious verse.

It is a truism to say of lyric poetry in general that it expresses, apparently without effort, rather with the simplicity of direct statement, feelings common to humanity. Christina Rossetti's gift is no meager one, adequate for occasional expression. She is extraordinarily capable in sustained utterance, not as a maker of long poems, but as an artist even and powerful through a long period of years. By comparison with those earlier masters in her type of work—Donne, Herbert, and Crashaw—and with that sprite, her contemporary, Emily Dickinson, she lacks the quaint audacity which can dip wit in shafts of sunlight. In sheer melody and in the craftsman's grasp of form, she surpasses each of them—perhaps by the boon of her Italian heritage and of her practical and scholarly converse with that liquid tongue. The erudition which formed the minds of those English masters of her chosen art is matched in her more limited experience of education by the bi-lingual inheritance and by opportunity of intimate association with a creative group of persons wholeheartedly devoted to the fine arts and letters.

She came of a gifted family, almost wholly Italian in strain. Her father, a refugee driven from Naples as a liberal in politics, was a poet of distinction in his own speech and a brilliant Dante scholar. Her mother's brother, John Pol-

dori, is known in the literary history of England as Byron's friend and physician. An older sister of Christina's, Maria Francesca, who took the vows of religion in an Anglican Order, has an enduring reputation among scholars for her *Shadow of Dante*. A brother, William Michael, was a well-known English writer and critic, and the fame of the other brother, Dante Gabriel, in painting and poetry is an established fact. In thinking of the last as the central figure of the pre-Raphaelite brotherhood of English painters, one instantly understands what unusual stimulus of intellectual activity touched Christina even in the seclusion of her life of invalidism. She was the younger of these four *Wunder-Kinder*. Her life was, indeed, passed in the world, but, having as its mainspring her devotion to the Church; it seems scarcely less dedicated than that of the sister who became a professed nun. I feel that in spiritual source her poetry is best compared with that of George Herbert, whose muse was prompted solely by the hidden life of devotion.

HER earliest volume of verse was printed in 1847, when she was seventeen, her last in 1896, being posthumous. Our Lord's birth month was hers for birth and death, her natal month for earth and Paradise. She was born in London on December 4, 1830, and died just after Christmas, on December 29, 1894. As touching worldly experience, her life was one of poverty, self-renunciation, years of acute pain and physical weakness. The record, sublimated and transfigured, is plain for those who read her poetry. Her achievement, in bulk alone, is amazing for a person so handicapped. The publications are dated in a steady series. The longest interval of silence is of six years, 1879-1885. Artistically there are few signs of flagging energy in the later verses. Her health broke completely in the year of her publication of a commentary on the Apocalypse, *The Face of the Deep*. Death released her from two final years of intense suffering.

In spite of her Italian heritage, she is very English in imagery and in phraseology. Grand, familiar echoes of the English Bible ring in her verse; her cadences, Italian perhaps in their spontaneous flow of liquids, are in rhythm reminiscent of the Book of Common Prayer. There are charming hints of the pleasant routine of English country life in groups of her poems, especially in those written for children, which gaily paint the seasons or sing of holy things after the rustic manner of the carol. A poem called *Twilight Calm* is perfect from start to finish, in its twelve stanzas, in this sort of descriptive *genre*, a picture of the English evening scene. Stock-doves, squirrels, flowers, grasshoppers, crows, the dormouse, cattle, the sound of sea, gnats, owls, bats, snails, the nightingale, herds of deer, hares, the barnyard fowls, the fox—the details are exact, homely; that wholesome, peace-giving interval between sunset and starshine in England is exquisitely transposed from literal fact to poetry. It is a broad range of mastery, to handle this form, that of stripped simplicity, limpid directness, as adequately as the intricacies of the sonnet sequence. Perhaps one would not err in calling her English by predilection and citing the parallel of Joseph Conrad, an intellect the more perceptive of English excellence because alien. Christina Rossetti, however, was born on the soil and bred to the speech of England. It is noteworthy that her Catholicism is indigenously Anglican, not at all Roman in habit of thought or expression.

The reader will find kinship of mind between her and Stevenson in the poems for children. Childlike, I think, might be the epithet for a certain quality in all her work, even that of elaborate metrical pattern. Hence its prime merit, transparent sincerity; its prime defect, too, lack of humor. Frankishness, a child's fun, blitheness may be abundantly

there; not humor. Here is the sharp contrast between her and her nearest lyrical kinsman, George Herbert.

A GIRDING critic of our skeptical generation might ask whether Christina's religion, confessedly the mainspring of her life, thought, and poetry, was "pre-Raphaelite." One recalls the early Catholic ardors of her brother's disciples, Edward Burne-Jones and William Morris, which were later extinguished as vital sparks of faith, although the embers glowed enough to illuminate their art with a religious style. At best, the term *pre-Raphaelite* now suggests a mannerism, however beautiful, a habit of archaizing, however sincere in first motive. To Christina it emphatically does not apply. Her religion and its artistic expression are as genuine as Giotto's or Fra Angelico's and as English as the sweet countryside of the island.

"New Year coming on apace,
What have you to give me?
Bring you scathe or bring you grace,
Face me with an honest face,
You shall not deceive me.
Be it good or ill, be it what you will,
It needs shall help me on my road,
My rugged way to heaven, please God."

England and the clear-eyed Englishwomen speak characteristically in the lines. The concluding portion of this poem, *Old and New Year Ditties*, illustrates admirably her method of inweaving, as an integral part of her verse, Scriptural echoes:

"Passing away, saith my Soul, passing away:
With its burden of fear and hope, of labor and play,
Hearken what the past doth witness and say:
Rust in thy gold, a moth is in thine array,
A canker is in thy bud, thy leaf must decay.
At midnight, at cockcrow, at morning, one certain day
Lo, the Bridegroom shall come and shall not delay;
Watch thou and pray.
Then I answered: Yea."

She links the apocalyptic memories of the New Dispensation to those of Solomon's *Song* in the final stanza:

"Turtle calleth turtle in Heaven's May.
Though I tarry, wait for Me, trust Me, watch and pray:
Arise, come away, night is past and lo it is day,
My love, My sister, My spouse, thou shalt hear Me say.
Then I answered: Yea."

In *Come Unto Me*, where the thought is cast in the more elaborate sonnet form, there is fine illustration of this trait of her style, while the lines speak poignantly the believer's heart in time of dryness, one of those somber seasons on her "rugged way to heaven":

"O for the time gone by when thought of Christ
Made His yoke easy and His burden light!
When my heart stirred within me at the sight
Of altar spread for awful Eucharist;
When all my hopes His promises sufficed:
When my soul watched for Him, by day, by night;
When my lamp lightened and my robe was white,
And all seemed lost except the pearl unpriced.
Yet since He calls me still with tender call,
Since He remembers whom I half forgot,
I even will run my race and bear my lot:
For Faith the walls of Jericho cast down,
And Hope to whose runs holds forth a crown,
And Love is Christ, and Christ is all in all."

A whole poem flowers from the Psalmist's words, "By the waters of Babylon." It is a subtle paraphrase, rather an expanded re-shaping of the ancient poem to present-day Christian aspiration. The first words are repeated as an initial strain for each verse.

Here's no carefully cultivated manner of allusion. It is habitual largesse from her treasure of "things new and old." "Out of the fullness of the heart the mouth speaketh." Poetry is, indeed, by nature allusive. The poet, by token of his sensitiveness to beauty, cannot be unmindful of the heritage of the ages. He must be familiar with other and older melodies than his own. But if Christina Rossetti drew spontaneously from the well-fed springs of her spiritual life, she was none the less studious to make the chalice which she offered beautiful. Spontaneity of poetic inspiration is not denied by the painstaking labor of the poet. Her style suits her subject in being extremely natural. Undoubtedly, however, the craftsman's pumice went to the perfecting of such beauty. As Horace would put it, true art has concealed itself under the appearance of simplicity. Possibly if one were to compare the polish of her work in paraphrase with the rustic baldness, the often plodding directness of that of Tate and Brady, one might fancy that where she is most English, steeped in the vernacular Scrip-

tures, she is most Italian. But to this statement must be added proper thought of Italian gravity. The austerity and simplicity of a firmly grounded faith in Dante contrived his exquisitely cadenced art. And, indeed, Italian poetry would seem to have played a great part toward modulating Milton's English voice. Nor should we forget that the Italian speech has normally a sweet directness of statement and that its order of thought is precisely similar in sentence structure to that of English. This further word must be said of the Italian-Englishwoman's art—she was sufficiently mistress of her medium not to spoil her effects by working too much over her poems. Emphatically, she is not a precisian. Her liquid beauties of line at best seem spontaneously melodious. Her rhymes will not always bear close scrutiny, and she permits quaint inner echoes of final rhymes, very captivating in sound, although uncanonical.

The note of blitheness is dominant in some of the simpler poems, whether those written expressly for children or those phrased for mature minds after the style of the madrigal or carol. A pretty example is *Winifred*:

"Rosy maiden Winifred,
With a milkpail on her head,
Tripping through the corn,
While the dew lies on the wheat
In the sunny morn.
Scarlet shepherd's-weatherglass
Spreads wide open at her feet
As they pass:
Cornflowers give their almond smell
While she brushes by,
And a lark sings from the sky
'All is well.'"

None has more appropriately matched manner to theme than she in her Christmas carols. Children's voices are audible from their sweet rhythms. One starts:

"The Shepherds had an Angel,
The Wise Men had a star,
But what have I, a little child,
To guide me home from far,
Where glad stars sing together
And singing angels are?"

A stanza of another expresses touchingly the contrasts of the Nativity:

"Enough for Him, whom cherubim
Worship night and day,
A breastful of milk
And a mangerful of hay;
Enough for Him, whom angels
Fall down before,
The ox and ass and camel
Which adore."

One recalls, as companion poems of lucid simplicity, George MacDonald's three poignant verses in *That Holy Thing*; Alice Meynell's spring idyll, which lifts the heart from sight of lambs "in the April sunshine" to thought of the Lamb of God; and Sidney Lanier's *Ballad of Trees and The Master*.

The blitheness lifts through a mournful undercurrent in her *Mother Country*, written in this simple poetic form. Her pictorial imagination here evokes as vivid a vision as that for which her brother has words in *The Blessed Damozel*, but more naive:

"As I lie dreaming,
It rises, that land;
There rises before me
Its green golden strand,
With the bowing cedars
And the shining sand;
It sparkles and flashes
Like a shaken brand."

"Do angels lean nearer
While I lie and long?
I see their soft plumage,
And catch their windy song,
Like the rise of a high tide
Sweeping full and strong;
I mark the outskirts
Of their reverend throng."

In *Eye Hath Not Seen*, she sustains this strain of direct, bithesome vision through the major portion of the poem, but brings it to a conclusion with somber thoughts of the Last Day. It opens gloriously:

"Our feet shall tread upon the stars
Less bright than we.
The everlasting shore shall bound
A fairer sea
Than that which cold
Now glitters in the sun like gold."

Read as paraphrase from Saint John's Apocalypse, or as a vision newly winged from his inspiration, it first stimulates

and heartens with its imagery of glad assurance and finally chastens with the grave notes of a *Dies Irae*.

Easter Even further illustrates the poet's effectively simple handling, while it is of a cast different from the examples already cited. It is in the manner of the rustic ballad, written as if by a bitterly grieving eye-witness of the Passion. It opens thus:

"There is nothing more that they can do
For all their rage and boast;
Caiaphas with his blaspheming crew,
Herod with his host."

The succeeding stanzas give, in retrospective narrative, pictures of Pilate's judgment, the sealed sepulchre, the watch set by the Jews, the few powerless mourners. The verse is rugged, the diction true to the type chosen for vehicle of the thought. The mood of seven stanzas is as grim and despondent as that which must have weighed down the faithful on the Day itself, when Death had been triumphant. Then comes a cry to service:

"Bring your finest linen and your spice,
Swathe the sacred Dead,
Bind with careful hands and piteous eyes
The napkin round His head."

The next verse gathers hope from thought of the Sabbath rest. The conclusion generalizes for mankind the comfort phrased for those who experienced that day of the Lord's rest "in the garden-rock" and the first Sunday of Christendom:

"God Almighty shall give joy for pain,
Shall comfort him who grieves:
Lo, He with joy shall doubtless come again
And with Him bring His sheaves."

That final allusive touch, linking together the Old and the New Law, belongs to the essence of the poet's faith and to her art.

Some of her finest poems are in intimate conversational form. The best known of these—perhaps of all her writings—is *Up-Hill*:

"Does the road wind up-hill all the way?
'Yes, to the very end.'
'Will the day's journey take the whole long day?'
'From morn to night, my friend.'"

The irony is persistent—"You cannot miss that inn," "They will not keep you standing at that door," "Beds for all who come." *Passing Away*, an example which belongs here, has already been cited in another connection. In *A Bruised Reed*, the Master cries finally to the languid, sad disciple, who has complained that she cannot will, cannot wish:

"What, neither choose nor wish to choose? and yet
I still must strive to win thee and constrain:
For thee I hung upon the cross in pain,
How then can I forget?
If thou as yet dost neither love nor hate
Nor choose nor wish—resign thyself, be still,
Till I infuse love, hatred, longing, will."

The disciple replies: "I do not deprecate." The title by implication gave the keynote. The method is as ancient as hymnology. The Psalmist uses it; the early Church employed it; other moderns have tested its poignant effect. Congregations lift their voices with tender willingness in *Art Thou Weary*, *Art Thou Languid*, and *O Jesus, Thou Art Standing*, fine examples of this type. It is in lyric form the language of private prayer, with the addition of heavenly responses. Perhaps none has surpassed George Herbert at his quaintest best with such rhythmic dialogue, but I think that none has used the device more frequently, more expressively, or with more variety than Christina Rossetti. She handles it well, not only in the simple form of dialogue, but in a more elaborate pattern of antiphons. It is easily understood how this colloquial form stimulates the poet to intimate self-revelation. She dares greatly in the cries of spiritual affection, but never beyond the bounds of decorum, whether artistic or religious. The human accents in *When My Heart Is Waxed I Will Complain* are those of an indulged, fretful child:

"O Lord, how canst Thou say Thou lovest me—
Me whom Thou testest in a barren land,
Hungry and thirsty on the burning sand?"

Dost Thou Not Care? is perhaps the most pathetic of this whole group. It opens:

"I love and love not: Lord, it breaks my heart
To love and not to love.
Thou veiled within Thy glory, gone apart

Into Thy shrine which is above,
Dost Thou not love me, Lord, or care
For this mine ill?—
'I love thee here or there,
I will accept thy broken heart—He still.'"

In such poems one listens not only to the inmost cry of this one Christian soul who phrased it, but to one's own heart-wrung prayer—more than that, to the supplications of all who ever have believed the Christian faith.

WRITING in 1904, after his task of compiling an anthology* of his sister's poems was finished, William Michael Rossetti hazards this statement toward a criticism of her work: "The deepest interest of the authoress's life was devotional; her Christian faith being of the most absolute and also of the most literal kind, and, in these rationalizing days when old dogmas have to pass through the crucible and come out transformed, one cannot readily foresee when further religious poems, on quite the same lines as those of Christina Rossetti, are likely to be forthcoming." It were hard, indeed, soon to expect her equal, for such gift is not common. But surely the emotions by her expressed are manifest in generation after generation of the faithful. Thank God for "the faith once delivered to the saints," which carries with it assurance of heavenly stabilities. The "rationalizing days" of 1904 hardly can have been more bleak than those of 1930. Yet truly there is now stirring from the newer science a breath which seems to come from the spirit which shall "renew the face of the earth." The physical universe is in process of being again represented for the questing mind as having a metaphysical aspect.

To call Christina Rossetti, to those who do not know her, the poet of spiritual pain, and to point out in the greater part of her work a preoccupation with the idea of death, might daunt some who would savor her fellowship. But after all, the great problem of the Christian life is, in homely parlance, to keep going in dry times and to hold with clear-sighted fidelity the vision of the Many Mansions. Hardest of all, as her verse poignantly shows, is the experience of aridity even while the soul fulfills the dearest duties, which should minister the wells of living water.

"If only I might love my God and die!
But now He bids me love Him and live on."

"Thou Who didst hang upon a barren tree,
My God, for me:
Though I till now be barren, now at length,
Lord, give me strength
To bring forth fruit to Thee."

Each of us knows the wretchedness of these moods. To put them into words with her brings us the solvent. Listen to these for the assuagement of tears, even those of bitterness:

"Heaven overarches you and me,
And all earth's gardens and her graves.
Look up with me, until we see
The day break and the shadows flee.
What though tonight wrecks you and me
If so tomorrow saves?"

Here is the simplicity of the Catholic faith, "bread of sincerity and truth." So simple, indeed, and real is her record of personal experience that non-Catholic believers in Christ accept her as an authentic mouthpiece of spiritual knowledge. At the time of her death, the judgments of the press wherever English is spoken revealed a remarkable devotion to her leading, as fervently expressed by various types of dissenters as by Church people.

To become through her poetry a Christian's *Vade Mecum* would have amply gratified her. The vocation of every Christian is not, indeed, to so much pain as her sensitive nature had to bear. But pain is not absent from the life of any one of us. Such darts are marvelously lightened by her power to express the agony, to lift it into the realms of spiritual sanction, whence the sufferer derives not so much human sympathy as heavenly courage.

The peculiar strain of soul-kinship manifest in individual literary achievement between her and her American contemporary, Emily Dickinson, is matched by singular similarity of experience in the renunciation by each of marriage, although each heart was profoundly touched by human love, and in the choice of a secluded life. The two women were almost twins of

* Golden Treasury Series: *Poems of Christina Rossetti*.

birthday. The Englishwoman was born on the 4th of December, the American on the 10th, of the year 1830. As much as the world has a right to share of the pathetic romance of each is in her poetry. Christina Rossetti's is shadowed in her poem, *Three Stages*. The first section begins: "I looked for that which is not, nor can be"; the second: "My happy happy dream is finished with"; the last tells of a re-awakening of the pain. These intimations are numerous in her writings. The most famous lyric expression is in the beautifully cadenced *Echo*:

"Come to me in the silence of the night;
Come in the speaking silence of a dream."

Our language has not a more exquisite love lyric. The binding of the earthly renunciation to the heavenly hope is in *Twice*, another of the poems often culled for anthologies. It is patterned in eight-line stanzas, with refrains and other devices of delicate repetition, direct and contrasted, from verse to verse, after a form partly akin to the manner of the old ballad, admired and used by her brother, Dante Gabriel, and by William Morris in his earlier poems. Its two halves narrate the offering of the heart, the first to human love, the second to divine love. It concludes:

"I take my heart in my hand—
I shall not die, but live—
Before Thy face I stand;
I, for Thou callest such:
All that I have I bring,
All that I am I give;
Smile Thou and I shall sing,
But shall not question much."

The story is told obscurely in one of her fantasies, *From House to Home*. A longer narrative poem, *The Prince's Progress*, also more than hints it. Under a different veil, it is expressed in the finely wrought sonnet sequence, where, as *Monna In-nominata*, the author can speak her inmost thoughts. She prefixes to each of the fourteen in the series two quotations—a different pair for each sonnet—one from Petrarch, the other from Dante, deriving from her texts, so to speak, suggestion for her English lines.

It is easy to forget the scholar in the poet who knows how to speak simply, spontaneously. A longer sonnet sequence, *A Double Sonnet of Sonnets*, called *Later Life*, is not inferior in craftsmanship to that earlier *Sonnet of Sonnets*, just half as long, in which the *Nameless Lady* found utterance. The scholarship which this later series reveals is in philosophy rather than literature. Even her admirers, focusing their attention on the religious quality of her poetry, have disparaged her intellectual power. In other words, they dismiss the thought of a vigorous mind responsible for a solid philosophical ground to her belief. Truly religion, rather than philosophy, may be expected to flower in lyric poetry. But it is pertinent to a discussion of such a genius to give some emphasis to the keenness of her intellect. This elaborate sonnet sequence in form alone is a witness to her power to marshal her thought with economy and to order it to shrewd advantage in such a hampering, exacting mould as the sonnet—more than that, to fashion of the finished sonnets themselves a pattern of conceptual responsions as delicately knit as that of the rhymes in the metric structure of the units. In content, it offers numerous bits, brilliantly condensed and wittily phrased, of her religious philosophy. This mellow fruit of her mind and heart is too seldom read by those who have an affectionate familiarity with much of her writing. There is this in mystic mathematics:

"Love is our parallel unending line
Whose only perfect Parallel is Christ,
Beginning not begun, End without end."

Thus she interprets a mystic possibility in earth's chemistry:

"Tread softly! all the earth is holy ground.
It may be, could we look with seeing eyes,
This spot we stand on is a Paradise
Where dead have come to life and lost been found.
Where Faith has triumphed, Martyrdom been crowned,
Where fools have foiled the wisdom of the wise:
From this same spot the dust of saints may rise."

Here is heartening psychology for every man:

"Shame is a shadow cast by sin; yet shame
Itself may be a glory and a grace,
Re-fashioning the sin-disfashioned face.
Shame gives back what nothing else can give,
Man to himself—then sets him up on high."

The clash between physics and metaphysics, materialism

and Platonism, earthly semblance and heavenly reality, she presents with originality:

"Our teachers teach that one and one make two:
Later, Love rules that one and one make one:
Abstruse the problems! neither need we shun,
But skilfully to each should yield its due.
The narrower total seems to suit the few,
The wider total suits the common run
Each obvious in its sphere like moon or sun;
Both provable by me, and both by you."

This Christian Platonism finds expression in a later sonnet of the series, which whimsically reveals the sublimation of her own heart's pain:

"The wise do send their hearts before them to
Dear blessed Heaven, despite the veil between;
The foolish nurse their hearts within the screen
Of this familiar world, where all we do
Or have is old, for there is nothing new:
Yet elder far that world we have not seen;
God's Presence antedates what else hath been:
Many the foolish seem, the wise seem few.
Oh foolishest fond folly of a heart
Divided, neither here nor there at rest!
That hankers after Heaven, but clings to earth;
That neither here nor there knows thorough mirth,
Half-choosing, wholly missing, the good part—
Oh fool among the foolish, in thy quest!"

That fear lest, "when I have preached to others, I myself should be a castaway"—truly that *fear of the Lord*—finds utterance in a gloomy sonnet, next to the last, in which she circumstantially pictures her own deathbed:

"... I supine with ears that cease to hear,
With eyes that glaze, with heart-pulse running down
(Alas! no saint rejoicing on her bed),
May miss the goal at last, may miss a crown."

But she finally binds this sheaf of her mature thought with hope:

"The dead may be around us, dear and dead;
The unforgotten dearest dead may be
Watching us with unslumbering eyes and heart,
Brimful of words that cannot yet be said,
Brimful of knowledge they may not impart,
Brimful of love for you and love for me."

Indeed, her road did "wind up-hill all the way, yes, to the very end." But the last word of all in a study of her achievement should be in her own inimitable phrasing of the Christian's gladness, cast in her favorite dialogue form under the simple allegories of Scripture which delighted also Bunyan and Spenser and Dante:

"THE MASTER IS COME AND CALLETH FOR THEE

"Who calleth?—Thy Father calleth,
Run, O Daughter, to wait on Him.

"Who calleth?—Thy Master calleth,
Sit, Disciple, and learn of Him.

"Who calleth?—Thy Monarch calleth,
Rise, O Subject, and follow Him.

"Who calleth?—Thy Lord God calleth,
Fall, O Creature, adoring Him.

"Who calleth?—Thy Bridegroom calleth,
Soar, O Bride, with the Seraphim:
He who loves thee as no man loveth
Bids thee give up thy heart to Him."

• FINDING GOD

THE NOBLEST highest reality I know is a spiritual personality, a mystical and radiant life which is capable of tragic and terrible and sustained effort to attain the Good and the True and the Beautiful, which is capable of tenderness toward other personalities and of loyalties, and companionships. Is it possible that a universe which is not personal at its heart can produce personality; which is not tender at its heart can produce tenderness; which is not loving at its heart can produce love; which is not companionable at its heart can produce comradeship? I cannot believe it. The cosmic integrations, the universal principle must be a supernal, a transcendent, an infinite sense all that man is at his best. *Natura naturans* must be potentially all that *natura naturata* is. I must postulate the existence of God as spiritual or deny my own experience.

And I have left to the last the mystical experience of Presence which I rather shyly submit. I know there is a God because I am aware of His presence not as a great cosmic process but as a comrade and friend. I write in my note book what Carlyle wrote—

"To prove the existence of God is like lighting a lantern to seek for the sun. If you look hard by your lantern you will miss your search."

—Rt. Rev. George C. Stewart.

Making Educated Christians

By the Rt. Rev. Charles Fiske, D.D.

Bishop of Central New York

IT IS my privilege to preach, often, to college students. It has been my further privilege to hold with them conferences on religion. I believe I know what they are thinking about and something of their processes of thought; indeed, of their reactions, also, to college teaching and chapel preaching.

Because of this experience, I have come to have a high regard for the work which President Bell is attempting at St. Stephen's College. It seems almost unthinkable that the Church, through its loyal members, could fail to respond to the appeal to carry the college over these critical years of readjustment. We have many people of wealth in the Church who are giving liberally to educational institutions and welfare work, and in response to other appeals. Perhaps I can make some of them see the special claim St. Stephen's has upon their generosity.

I.

STATISTICS of the religious affiliations of college students in America show that while the membership of the Episcopal Church is 1.6 per cent of the population, the percentage of young men and women from our Church families attending college is 5.5 per cent of the student population. The fact is usually mentioned with unconcealed pride as proof of the intellectual superiority of the young people of our Church families and their consequent probable influence in national life. It ceases to be a matter of pride, when we realize that if the Church expects leadership from these young people—then, by consequence of our numerical superiority in educated membership, we shall be peculiarly handicapped if for us the next generation is so highly educated that it is without faith.

It would be silly to attack the educational institutions of America as atheistic or agnostic influences. This is what many unthinking critics are doing—to their own hurt, rather than to the damage of faculty reputations! The fact is, that university faculties are for the most part seekers for truth. Some of them are somewhat blatantly anti-Christian, but that cannot be said of most of them. They are, on the whole, honest men, honestly seeking the truth. But their search is quite impersonal and decidedly impatient of so-called spiritual values. They are completely absorbed, each in his own subject, regardless of far reaching consequences. They are not much concerned about the serious task of building something in the place of what has been demolished. They are so enthusiastic in reading their destination that they care little for what is brushed aside or trampled, as they race down their several paths. Truths count for everything, whatever the consequences. Moreover, they pursue truth only by scientific methods—and science does not take account of significances and values.

Without deliberate purpose, but with inevitable result, our colleges are turning out men and women for whom faith is very difficult. They have been taught a philosophy which frankly rejects belief in a personal God, gives up faith in immortality, sometimes exalts human ideals and values but more often goes to the full limit, with Dr. Krutch, and ends in an assertion of the illusory nature of spiritual values and the utter futility of all things. They have sometimes been taught a psychology which pulls down the foundations upon which moral codes and all ethical standards have been built. Their teachers have not been engaged in destroying faith, but they have so madly pursued certain one-sided adventures for truth that they and their students have cast aside "the faith of our fathers"—not the Pilgrim fathers, nor the ancient fathers of the Church, but any and all spiritual ancestry!

II.

THE most thoughtful students in college nowadays do not debate about the mistakes of Moses, nor about the supposed conflicts between Genesis and evolution, nor about the reconciling of biblical truth with historical study. They have got down to deeper, fundamental things. In their conferences (and in their "bull sessions") they are discussing the pos-

sibility of *any* belief in God. They are doubtful as to whether there is any approach to faith along scientific lines. They are upset about faith in a *personal* God and still more uncertain of God as a loving Father. They wonder whether Jesus Christ has not had an over-emphasis in the search for religion. They do more than question His miraculous birth and resurrection; they cannot even conceive of what an Incarnation means. They go still further, they question whether He was not a dreamy idealist who lived in a dream world. They ask, not merely whether His ideals will work in a rough world like ours, but whether they were ever intended to have permanent value. Many of them have given up any faith in prayer, save as a subjective influence—and when it means no more than that, most people abandon the practice! They have become increasingly weary of the "call to service"; it bores them to death—quite naturally if there is no Divine Person for whose sake or for the sake of whose children the service is rendered. (Students are "herd-minded," but they are not "luncheon-club inspired and uplifted.") With all this, morals have been going. Where is the basis for a moral code? What compulsion has it? What are most moral codes other than expressions of the conventions of the day, or the hardening of past opinions? Above all, they recognize no binding authority save respect for high-minded personality.

What we need, if we are to bring these young men and women back to God in surrender and service, is to find for them teachers who know the scientific mind, who understand and sympathize with the problems the young people are facing in this age of disillusionment, with its physicists, philosophers, and psychologists showing keenness of inquiry while too many of its religious teachers live in the past.

Not that all students are without faith or morals. Many of them are high-minded young men and women, greatly unsettled, but by no means content with denials; with the "will to believe," but unwilling to declare a faith of which they are not certain; making no professions because they will tell no lies.

III.

I DON'T want to see St. Stephen's fail—not simply because I owe so much to the college, which is my own alma mater; nor because it has had a wonderful physical reconstruction during these past ten years at a cost of several millions and it would be a crime to throw away such an equipment; but because I feel that St. Stephen's is endeavoring to meet the real intellectual needs of today. It has a faculty which is modern in method and in mind; men selected because of proven worth in their own field; yet (I am assured) a faculty with religious faith, arrived at through effort of mind as well as heart, sustained in intellectual honesty; men capable of leading youth into faith, not into mere counsels of despair; a president anxious to *make students think*, not merely to have them accept the thoughts of others.

The endeavor to maintain such an institution demands limitations of size and to a certain extent carefulness of selection in the acceptance of students. St. Stephen's, as a small college with a selected group of students, is now making a unique experiment through its association with Columbia University. That connection gives us a small college, a hundred miles from the city, amid ideal conditions for study, yet having contacts with a great university and the advantage of sharing its intellectual life.

The splendid generosity of friends has provided equipment, but the college has little endowment. It needs \$100,000 to cover deficits for this year and next. It needs a million and a half dollars of endowment. Are there not Churchmen (not to speak of others) generous enough and sufficiently capable of seeing visions, to make St. Stephen's an institution of which the Church may be proud, endowed and supported for a unique work—a truly Christian educational influence? Churchmen

have objected that sufficient emphasis has not been laid upon its value as a "Church college" in the present appeal. That is because, in the minds of many people, a "Church college" means simply another denominational institution of some sort, with denominational oversight and control such as has been exhibited in some colleges which have been "horrible examples" in past days. St. Stephen's must have as its first task the turning out of truly educated men; then, the endeavor to make them truly religiously-minded men; then convinced Christian men; after that, Churchmen whose influence may be felt in the life of our own communion and outside it, in the days to come.

At this writing there is now on hand, as the result of the recent appeal, \$38,000 in cash and pledges. A credit of \$50,000 has been secured, repayable when the present emergency can be covered. If by next summer the trustees can secure \$100,000 (of which this \$38,000 is a part) there are strong prospects that endowment gifts toward the million and a half needed will be available. All this depends upon raising the \$100,000 immediately needed. Gifts may be made, conditioned upon the raising of the entire amount.

The college has had an honorable history in the past. It has given the Church (as have Hobart, Trinity, Kenyon, and Sewanee) many priests and bishops. Of late years it has been turning out mentally-equipped laymen. But it has few wealthy alumni, if any. Its present task is to gain influential and well-to-do friends and supporters. Unless it find them it will fail in a task which President Butler and the Columbia trustees must regard as worth while and promising, or its present affiliation with the university would never have been sanctioned.

ST. STEPHEN'S CONDITION STILL CRITICAL

BY THE REV. BERNARD IDDINGS BELL, D.D.

I SEND to you a further bulletin about the progress of the campaign to save St. Stephen's College. I am happy to say that the situation has a somewhat better complexion than it had when I sent to you my former communication [L. C., November 22d], although the matter is still critical. We have secured cash and pledges of \$38,000 to November 21st. Moreover, and this is the more important, we have secured from a source which does not wish to be named a credit of \$50,000. This enables us to put our whole appeal for money upon a contingent basis. We know that this makes things easier. Obviously no one wants to give money to an institution that seems to be dying of malnutrition unless he is sure that enough food is going to be provided to keep that institution alive.

What we now wish and earnestly request of all persons who appreciate the importance of maintaining this Church institution alive and functioning is this: We wish pledges toward a fund of \$100,000—the amount necessary to carry us through this academic year and through the hard times into the next one—such pledges to be contingent upon the whole sum of \$100,000 being raised. No pledges are to be payable unless the whole amount is raised. The pledges are to be payable, if payable at all, at any time the donor desires before July 1, 1931.

One more thing I need to say. We have received an intimation from certain sources which are entirely reliable but which cannot be named at this moment that it is in the highest degree probable that if the college can demonstrate its ability to survive through these hard times, thus showing that it has people really interested in its work, at least one and a half million dollars' endowment can and almost certainly will be placed at our disposal. The future of the college is not to be looked upon as a series of continued deficits.

With these new conditions in mind Bishop Manning, who is the chairman of our board, Dr. Nicholas Murray Butler, who is the president of the university, and I, the warden of the college, hope that Church people who can help will let us know what contributions on this contingent basis they are willing to make. Anything will be acceptable. Pledges are in hand ranging from \$100 to \$10,000.

WE MUST CONTINUE to preach Christ's power as the only remedy for the wounds which Christ's law may inflict on those who are proving that they cannot live under it in the strength of natural virtue.

—Rev. H. F. B. Mackay.

THE CHURCH OF INDIA, BURMA, AND CEYLON

BY THE RIGHT REVEREND THE LORD BISHOP OF SALISBURY
CHAIRMAN OF THE MISSIONARY COUNCIL OF THE
CHURCH OF ENGLAND

BY THE passing of the Indian Church Measure in 1927, the Church in India has severed its legal relations with the government of India and the Established Church of England and now starts its new life as an independent province of the Anglican communion, known as the Church of India, Burma, and Ceylon. This is a most important step in the history of the Church and makes it possible for India to develop its Church on its own lines and make it a Church of its own to live for, to work for, and, if need be, to die for.

For many years the Church in India has been merely an overseas appendage of the Church of England; without power to regulate its own life and worship through its councils and synods, unable to revise its own Prayer Book, or to appoint its own bishops. Now it is one of the group of self-governing Churches in the Anglican communion, with its own carefully prepared canons and by constitution; free to grow, free to develop, free we hope by the grace of God to draw in to its ranks the millions of peoples in that great continent who have not as yet heard the word of God.

In the framing of the constitution of the new province, careful provision has been made to secure to English-speaking congregations the services and privileges to which they are accustomed. Among these English-speaking people there must be many of American nationality whose business takes them to India; and added to this we know that many who travel in India are glad to avail themselves of the opportunities for worship provided by the Church. It is surely within this Church that Western Christians, inspired by the example of our Lord Jesus Christ, can best, hand in hand with our Indian brethren, assist in finding the solution of the many difficult problems confronting that country.

It is a great gift that has been given to India and a great responsibility that has been laid upon her; and everything that can be done to assist the infant Church as she starts her new life ought to be done. One of the burdens that is the natural result of freedom is that the three principal bishoprics of Calcutta, Bombay, and Madras have sacrificed the official incomes that have been formerly paid by the State. To provide these incomes, which will cease to be paid as soon as the present holders of the sees either die or retire, is a heavy drain on the resources of a new Church and the Church in England has promised to raise the sum of £50,000 toward the establishment of a permanent endowment.

At the Lambeth Conference, at a small meeting held in Lambeth Palace, in the presence of bishops from all over the world, the Archbishop of Canterbury solemnly assured the Metropolitan of India that this help would be forthcoming. Close to the palace, at the offices of the Indian Church Aids Association, Church House, Westminster, money is coming in from rich and poor in sums varying from thousands of pounds to a few shillings.

It would be a matter of great rejoicing if we could include in this gift to India some sum from our sister Church in the United States; either from the Church as a whole or from individual members of that Church. Our brethren in India would appreciate such a gift, and the world at large would see that the Anglican communion throughout the world was wishing godspeed to this new self-governing province of the Church.

THE TORCH

THE tree blows,
And it burns with a bright, impetuous flame
Too swiftly quenched.
With a high wind and a numbing frost,
There will be ashes, driven and tossed.
Yet another autumn will renew the same
Miraculous fire, that consumes the leaf alone,
For the dark tree in its flame
Is as immutable as stone.

ELEANOR GLENN WALLIS.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

CHILDREN'S CHRISTMAS GIFTS—SECOND NOTICE

For Younger Children

THE "Dollar Book Movement," about which there has been so much excited discussion, is at any rate comprehensive; it includes books for children of all ages, as well as books for men and women. The Garden City Publishing Co. (Garden City, N. Y.) is issuing the "Junior Star Series"; ten volumes of famous "titles" are announced, of which four have come to the reviewer. These are: *Grimm's Fairy Tales*, *Andersen's Fairy Tales*, *Alice's Adventures in Wonderland*, and William Canton's *The Bible Story*. They all have beautiful colored pictures—pictures which are more than "vaguely" familiar. For these "dollar books" are the Doubleday Page "gift books" of a few years ago, with narrower margins and other indications of the "less expensive edition." But they are good measure for a dollar each. Any of them would make a satisfactory Christmas present. The Macmillan Co. (New York) has entered the field by reducing the price of the "Children's Classics" to one dollar a volume. Here again the new editions are less elaborate than the old; but, again, there is full measure. The forty volumes give a wide range for choice. Then, for the very little ones, there are the delightful books in the "Little Library"—which also are one dollar each. There are four new ones: Richard Allingham's *Robin Redbreast*, *The Eagle's Nest*, by Isis Harrington, *The Story of the Pilgrims*, by Roland G. Usher, and Hawthorne's *The Snow Image*.

Another sort of holiday book of which there are fine examples at hand is the book about "children of other lands." Ever since *Seven Little Sisters* was published, children have been given books that aim at teaching them to understand the children of far-away nations. One of the best lately issued is Arthur W. Gosling's *How the Monkey Got His Short Tail*. Mr. Gosling collected the thirty-five stories which make up the volume from the Oriental students assembled at Taylor Hall, Racine, Wisconsin, for the Christmas Conference of 1925. They are all folk-tales, each one told by a student. Japan, China, Korea, the Philippines, New Zealand, Armenia, and India are represented. Children will be quick to feel the vivid reality of the "telling"; but their elders will claim the book also; it is, besides being a good book "for children," a valuable contribution to folk-lore literature. The book is printed and bound in that plain fashion in which the late Alfred Nutt's "Studies" in folk-lore used to be issued: so easy to get and so inexpensive at the time, and so difficult to get now, and so costly! The reviewer would advise interested persons to secure *How the Monkey Got His Short Tail* now, from Mr. Gosling, 718 Harrison street, Madison, Wisconsin. The price is \$1.50 and the proceeds all go to the support of the work of the Church among Oriental students. Very different books about "children of other lands" are two other books: *Lupe*, by Esther Brann (Macmillan Co., New York, \$2.25) and *The Town Crier of Gevrey*, by Estelle M. Kerr (Macmillan Co., New York, \$1.75). *Lupe* is the story of a little Spanish school-girl and the other book is the tale of a small French boy. Such books as these help to develop "internationalism" even in the kindergartners.

The babies are not forgotten in the output of new books. Two are especially interesting: *The White Kitten and the Blue Plate*, by Inez Hogan (Macmillan Co., New York, \$1.00), and *Mother's Rhymes for Story Times*, by Marie-Anne Jordan (Lothrop, Lee & Shepard, Boston, \$2.00). The Kitten and the Plate will make friends as they "run" and "roll." As for Mrs. Jordan's book, it was written and its illustrations were made for her own little girl; and it stood that test!

There are more books "for the younger children." But, as a character in one of them says: "These few will do to go on with."

E. McC.

BOOKS ON THE NEW TESTAMENT

A GREAT lack in English for many years past has been a good popular commentary on St. Luke's Gospel. So it is a particular pleasure to welcome two such commentaries, both based purely on the English text but written with really adequate scholarship. One is by H. Balmforth, a master at Repton School in England (*The Gospel according to St. Luke*. New York: Oxford University Press, American Branch, 1930. \$1.50). Written for the Clarendon Bible series, it aims to give the essentials of interpretation in the simplest possible form, yet without shirking difficulties; when a passage is obscure all important alternative explanations are listed. In matters of synoptic criticism Mr. Balmforth is rather hesitant, but he gives his readers ample information; perhaps rather more than the small size of his volume strictly warrants.

Much fuller—and more expensive—is the work of Dr. William Manson, who is professor of New Testament at New College, Edinburgh (*The Gospel of Luke*. New York: R. R. Smith, 1930. \$3.50). As this commentary belongs to the Moffatt series its primary purpose is exposition: interpretation of the Gospel in modern terms for practical use. Dr. Manson's exposition is wholly admirable; clear and practical without ever becoming "preachy." But the greatest merit of this exposition is that it rests everywhere on a thorough understanding of the Gospel in its historic sense. Dr. Manson, as a specialist in the New Testament, has mastered his material and has worked through to independent conclusions touching the exegetical and critical problems involved. The result is complete ease in handling Lukan questions.

A general survey of Christ's teaching is given by Dr. B. W. Robinson in his *The Sayings of Jesus* (New York: Harper & Brothers, 1930. \$3.00). The critical presuppositions are those of the late E. D. Burton, who held a peculiar and individualistic theory, but Dr. Robinson has so arranged his material that critical questions hardly enter into the discussion. After an introduction devoted to background problems, he prints Christ's major sayings at some length—forty-five pages—and then analyzes them. He works from the ethics into the religious message, treating the Kingdom passages as the outgrowth of the Messianic conception, and then recapitulates under the head "The Religious Dynamic." This is an unusual order of treatment, but it gives good results. Very wisely he makes no attempt to say anything very new, his purpose throughout is to make Christ's sayings immediately available, and in this purpose he succeeds excellently. He is fully aware of the need of avoiding legalistic treatment, and he avoids "social gospel" pitfalls resolutely: "The religion of Jesus is not a social program, assisted by ritual and worship. It is a way to find God" (page 156).

A marvelously compact survey of Gospel criticism as it stands today is given us by Dr. B. W. Bacon in his *Jesus the Son of God* (New York: Henry Holt & Company, 1930. \$1.50). This little book is the work of a master. Nothing is said at random, and every paragraph and every sentence rest on a technical proficiency possessed by perhaps no other living scholar. It is, no doubt, not the "last word" in Gospel study, for in Gospel study there are no "last words." But those who lack the time or the training to reach conclusions of their own cannot possibly do better than to take Dr. Bacon as their guide. The book is so easily read and is so inexpensive that it should be in every clergyman's library, while an especially attractive feature is the deeply religious warmth that pervades it.

George S. Duncan's *St. Paul's Ephesian Ministry* (New York: Charles Scribner's Sons, 1930. \$2.75) will appeal chiefly to special students of the New Testament. The "received" place of origin for the Imprisonment Epistles has for many years

(Continued on page 201)

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

AUGUSTINE AND THE GERMANS

To the Editor of The Living Church:

EVIDENTLY through an error in copying, the name of St. Boniface was omitted in the first paragraph of my sermon printed in THE LIVING CHURCH of November 29th. I am somewhat taken aback by the impression, unintentionally given, of St. Augustine blazing the trails through the forests of Germany. He had quite enough troubles of his own without anticipating, by a century, those of Boniface.

While writing of the Apostle to the Germans, I wonder how many of the thousands visiting Oberammergau last summer turned aside to visit Benedictbayern a few hundred yards from the high road, where Boniface established his first monastery when traveling from Rome and lingering at the foot of the Bavarian Alps? There is significant proximity between that spot and the shrines of Oberammergau.

(Most Rev.) JAMES DEWOLF PERRY,

Presiding Bishop,

Providence, R. I.

Bishop of Rhode Island.

IN DEFENSE OF MILITARY SCHOOLS

To the Editor of The Living Church:

RECENTLY TWO LETTERS have been published under "Correspondence" anent Military Schools [L. C., November 1st and 15th]. In each letter the writer's belief that the profession of arms is incompatible with Christianity is plainly implied, if not actually stated.

I am a paid professional soldier and incidentally a son of a priest of the Church. I am trying to be a faithful member of Christ's Holy Catholic Church and I find no encouragement in such letters as these. It may perhaps be said that I shouldn't.

However, I believe I do find encouragement in our Lord's own sayings. In Chapter 8 of the Gospel according to St. Matthew, we find that our Lord was well aware that the Centurion in question was actually drilling men in preparation for war. "For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh." And yet our Lord said, "Verily, I say unto you, I have not found so great faith, no, not in Israel."

I submit and maintain that our Lord was never two-faced; that if the Centurion in question were living a life incompatible with Christianity, our Lord would have told him so then and there, instead of which our Lord marvelled as the greatest faith He had seen. Here, then, our Lord lets it be known that even a professional soldier who drills men for war may be one of His faithful followers and still remain a driller of men.

Again, we find in the Tenth Chapter of the Acts of the Apostles, St. Peter receiving Cornelius the Centurion into the Church by Baptism at the special command of the Spirit. Evidently St. Peter considered that the profession of arms was compatible with Christianity as, again, he made no mention of Cornelius changing his profession, which he was bound to do did he believe that Cornelius' life was unworthy.

I would also call to mind the long line of soldier saints in the Church, beginning with St. Longinus, St. Cornelius, and St. Martin of Tours.

Finally, may I call the attention of Mr. Andrews and Mrs. Erhard to the fact that it was a paid professional soldier, not a civilian, who alone amidst that howling, raving, blaspheming mob at the Cross, proclaimed the divinity of our Lord (St. Mark 15: 39).

S. B. BRADY,

Fort Leavenworth, Kans.

Major, U. S. Army.

To the Editor of The Living Church:

MAY I ENTER A PROTEST in favor of the military school? M. H. Andrews, November 1st, and Mary McEnnery Erhard, November 15th, seem to think that the military school is making "rough, tough, and nasty" soldiers of its cadets.

I speak only for the Valley Forge Military Academy, at Wayne, Pa., of which I have the honor and privilege of being the chaplain. Here we are doing nothing in any way to promote war. We are aiding the Red Cross (one may see the Red Cross

flag hanging in our mess hall), and all other organizations making for "peace on earth, to men of good will." And we are developing character and well-disciplined lives, capable of combatting the evil influences of this modern age and I am sure we are no different from any other military school in this respect.

One may read of strikes, fostered by young men and women who demand the removal of the Bible and all religious teachings from the public schools. We read daily in the religious and secular press of the activities of the agents of Soviet Russia, and the pupils in the public schools, and I dare say, in some private schools as well, are subjected to the influence of these secret agents. A certain atheistic society gets in much work among the youth of our land.

In the military school such conditions cannot exist. The cadet is taught the principles of intellectual, social, moral, and religious strength, as well as a keen patriotism, vitally needed today, if we are to combat the insidious propaganda of anarchism and sovietism so freely taught in this dear land of ours.

After all, "an ounce of prevention is worth a pound of cure"; and the cadet at the Valley Forge Military Academy is being taught, not hate, but that preparedness for civic and moral life in the community and nation which is the "ounce of prevention" that will more than offset the influences tending to break down the very heart and soul of our civilization. He is taught that he is to be a gentleman at all times and under all circumstances; and this will carry him through the fight with the forces of destruction and give him the warrant for peace so badly needed. Yes, the children of this world are wiser, but their wisdom is significant when one considers the work of the Valley Forge Military Academy, a school only in its third year, with two hundred sixty splendid young Americans as cadets.

Wayne, Pa.

(Rev.) WALDEMAR IVAN RUTAN.

To the Editor of The Living Church:

DO MILITARY SCHOOLS make people desirous of war or are boys who receive a military training more jingoistic than boys who do not receive such a training? Every so often we have emotional people who write rather unadvisedly about the effect on immature minds of such a training. But if such people will only think seriously they will find that the most warlike people in congress and in public office are not the graduates of our military schools. Most army officers are not aggressively belligerent.

But back of such dread lies the fallacy of thinking that children are molded by artificial environment, that they respond completely to educational processes forced upon them by those in authority, parents and teachers. The truth of the business is that they take what they desire or are interested in and shed the rest. I have had many years' experience with boys, some of these years in military schools, and I am convinced that the reaction is to dislike all that pertains to the life of a soldier. Nationalism in its jingo aspect is more developed in our public schools by the text books used and the speeches made on national days than by military drill and discipline.

Even psychologists cannot tell us exactly how complexes are formed, but, one thing is sure, unless interest is aroused, what we teach has no effect or very little on those we teach. If all that was necessary were to surround a child with proper environment or to talk to a child enough, then life could be made easy. But, alas, those of us who have been dealing with children for years know better.

The same fallacy runs through the Church schools. We have prepared elaborate text books, inculcating religion and ethics, just as we have similar text books in history and mathematics, and we get less results in developing religion than the teacher does in getting a passable knowledge in history and mathematics because the boy knows he must know these if he is to graduate. So he learns them and forgets them readily. Back of all is the teacher and the hero. These mold the character, not the subject taught by the text book. Theodore Roosevelt had more to do with producing the spirit of national jingoism than all the military schools in the land, however one may regard this kind of nationalism.

(Rev.) H. P. SCRATCHLEY.

Asheville, N. C.

"WHY A GERMAN-AMERICAN BECAME A PRIEST OF THE CHURCH"

To the Editor of The Living Church:

I HAVE NEVER heard that it is "generally assumed that the Evangelical Germans are Lutherans." [L. C., September 6th.] As a matter of fact, any intelligent American who has only the most superficial sources of information at his command should know that there are Lutheran, Reformed, and "Evangelical" Churches in Germany the last named being a denomination resulting from an external union of Lutheran and Reformed in certain states of the German republic.

2. If the writer refers exclusively to these "Evangelical" Churches, his statement is too broad. There is no such thing as "the Evangelical Church of Germany." In a number of German states, Prussia, for example, the *Landeskirche* (i.e., "territorial Church," the direct successor to the official state Church before the Revolution) is "Evangelical"; in others it is Lutheran; in a few it is Reformed. All these Churches, which are separate and independent organizations, have formed a federation known as "*Der Evangelische Kirchenbund*," which functions in Germany somewhat like our American Federal Council of the Churches of Christ, though its membership also includes a number of Church bodies outside of Germany, and which leaves the doctrinal status of its members untouched.

3. The Lutheran Church bodies, such as those in Saxony, Mecklenburg-Schwerin, Mecklenburg-Strelitz, the Prussian province of Hanover, etc., cannot be considered "Calvinistic in doctrine" by any stretch of the imagination, except by one who is entirely unfamiliar with the facts in the case. The very constitutions of the Church bodies provide that their doctrinal standards are those of the Lutheran Church as contained in the Book of Concord of 1580; their pastors are required to pledge fidelity to those standards at their ordination; Luther's Catechism is taught in the religious instruction of their children; and Lutheran hymnals and liturgies are used in their church services. To say that these Churches are "Lutheran in form but Calvinistic in doctrine" is certainly a most unwarranted assertion.

4. In particular, I cannot understand on what grounds the writer of this article bases his assertion that among the Lutherans of Germany the Calvinistic teaching relative to the Sacraments prevails. That is true, no doubt, of the Reformed Churches in Germany, it may also be true of some sections in the Prussian Union Church and others of like character, but to claim that in such Lutheran Churches as, e.g., the Saxon or the Hanoverian, the Calvinistic doctrine of Baptism and the Lord's Supper is taught and believed, is simply preposterous. I have in my own library sermon books published by Lutheran pastors in those Churches and catechetical helps recommended to pastors for use in religious instruction preparatory to Confirmation; I have also for years been a reader of the leading theological weekly published in Leipzig, Saxony; but I declare I have never discovered the least evidence of a leaning toward Calvinism. Neither did I find such evidence in the summer of 1914, when I visited Lutheran friends and relatives in Germany, nor among German Lutheran emigrants in this country with whom I have come in frequent contact. There is no foundation for such an assertion whatever. . . .
Columbus, Ohio. (Rev.) P. H. BUEHRING.

To the Editor of The Living Church:

WITH GREAT surprise I read in THE LIVING CHURCH of September 6th the article by the Rev. Oskar Wetklo with regard to his change of adherence from the Lutheran to the Episcopal Church. Of course, he is quite free to follow his convictions or change of convictions. Yet what he says with regard to German and American Lutheranism is so astounding that I seriously doubt if he will find more than a very few willing to follow him along these lines. Lutheranism everywhere bases its convictions on the Bible as the inspired word of God; it is deeply convinced that the Lutheran doctrine in its principles and major issues is identical with the fundamental doctrines of the Pauline letters and of the Gospels, and is deeply convinced that this is a satisfactory and sufficient basis for the Church. Though paying the tribute of reverence to the historic episcopate and quite willing in many Lutheran countries to accept it as a convenient form of Church government, it is almost unthinkable that even the most decidedly episcopalian Lutheran, say of the Swedish Church, should ever feel even a temptation to leave his Church for the Protestant Episcopal Church or the Anglican Church in England. The record of four hundred years of Church history proves this fact beyond any doubt. The universal Church is not founded on episcopacy but on the Bible as the only stable foundation of the Church.

Berlin.

(Professor) D. JULIUS RICHTER.

CORRECTION

To the Editor of The Living Church:

IN YOUR ISSUE of November 8th, in the editorial The Catholic Congress at Buffalo, I am reported as the sub-deacon at the solemn High Mass, and again on page 45 I am so described in the picture at the bottom of the page. The sub-deacon at the solemn High Mass was the Rev. Granville M. Williams, rector of the Church of St. Mary the Virgin, New York City. Both for Father Williams' sake and mine, I will appreciate your printing this correction in your next issue.

Peekskill, N. Y.

(Rev.) HENRY PURCELL VEAZIE.

PAROCHIAL SCHOOLS

To the Editor of The Living Church:

I THINK it may be of interest to some to know that the secretary of schools of the Lutheran Synod of Missouri and other states is A. C. Stellhorn, 604 South Maple avenue, Oak Park, Ill. Mr. Stellhorn can furnish helpful information regarding the cost of establishing parochial schools on a large or small scale, and he has some valuable information available as to the results of parochial school training.

La Grange, Ill.

VICTOR D. CRONK.

PICTURES FOR "GOD'S CORNER"

To the Editor of The Living Church:

TO ENCOURAGE children starting a "God's Corner" in their bed rooms, St. Philip's Society will send a colored mounted picture of the Nativity or Jesus in Gethsemane to as many children in any struggling parish or mission for whom one cent each is sent to cover packing and postage. They will be mailed preferably to the rector.

(Rev.) F. S. EASTMAN,
1664 Glenmount Ave., Secretary, St. Philip's Society.
Akron, Ohio.

PRAYER FOR THE NATIONAL COUNCIL

THE Presiding Bishop has written the following prayer for the National Council, whose next meeting is on December 9th and 10th.

Almighty God whose wisdom has enlightened and whose will has ruled Thy Church, grant to the National Council the guidance of Thy Holy Spirit that in all things it may seek the welfare of Thy Kingdom and the glory of Thy Name, through Jesus Christ our Lord. Amen.

BOOKS OF THE DAY

(Continued from page 199)

been taken as Rome. Of late, however, dissenting voices have been making themselves heard rather vigorously, and Mr. Duncan's voice is one of the most vigorous of all. "Not Rome but Ephesus" is his thesis, which is supported by a wealth of argument. His case is too technical for analysis here. It must suffice to say that students have long felt that the account of St. Paul's Ephesian work in Acts 19 is too optimistic, that St. Luke has not told all he knows but has deliberately omitted occurrences which he found embarrassing. If we fill out the story with some very palpable hints gained from the Corinthian Epistles, and with some—quite possible—conjectures that Mr. Duncan makes, a great many difficulties will disappear and no significant fresh difficulties will arise. This is about all that can be said. It may be noted, however, that Mr. Duncan does not consider the alternative thesis "Not Rome but Caesarea," which has recently been revived and is being urged in certain rather weighty quarters. For Philipians, in particular, this hypothesis is even more attractive than Mr. Duncan's. E.

So-called Rebels, by G. D. Rosenthal and F. G. Belton (Mowbray, Morehouse, \$1.00), is a sad story, the story of the friction between the Bishop of Birmingham (England) and Catholic clergy in his diocese. It is told by two of the latter, and is therefore, of course, an *ex parte* statement. But it is a plain, unvarnished statement of facts told with rare charity and self-restraint. Those of our Roman brethren who regard Bishop Barnes as typical of the Anglican episcopate, and whose hearts consequently are sore with sympathy for us, should take great comfort from the episcopal utterances quoted in the chapter called "Protests."

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

Editor, FREDERIC COOK MOREHOUSE, L.H.D.
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Church Calendar



DECEMBER

7. Second Sunday in Advent.
14. Third Sunday in Advent.
17. 19, 20. Ember Days.
21. Fourth Sunday in Advent.
22. Monday. St. Thomas.
25. Thursday. Christmas Day.
26. Friday. St. Stephen.
27. Saturday. St. John Evangelist.
28. Holy Innocents. First Sunday after Christmas.
31. Wednesday. New Year's Eve.

CATHOLIC CONGRESS CYCLE OF PRAYER

6. St. Michael and All Angels', Philadelphia, Pa.
8. Grace, Albany, N. Y.
- St. Mary's-by-the-Sea, Point Pleasant, N. J.
- 9-12. Grace, Albany, N. Y.

APPOINTMENTS ACCEPTED

BIGLER, Rev. EUGENE F., formerly chaplain of New York City Mission; to be rector of St. Andrew's Church, Beacon, N. Y. Address, Castle Point-on-Hudson, N. Y.

BOWMAN, Rev. F. H. O., formerly of Columbus, Wis.; to be priest-in-charge of Grace Church, Pontiac, Ill. (C.) Address, Y. M. C. A., Pontiac.

CARR, Rev. RAY EVERETT, formerly rector of St. Mary's Church, Park Ridge, Ill. (C.); to be rector of St. Peter's Church, Chicago. Address, 621 Belmont Ave., Chicago.

DOWELL, Rev. D. MAXFIELD, formerly priest-in-charge of Epiphany Mission, Euclid, Ohio; has become rector of St. James' Church, Piqua, Ohio (S.O.).

ELLIOTT, Rev. HAROLD M., vicar of St. Mary's Church, Palmer, Mass. (W. Ma.); to be rector of Trinity Church, Milford, Mass. (W. Ma.) About December 17th.

JOHNSON, Rev. HERBERT L., rector of Church of St. John the Evangelist, Haverhill, Mass.; to be rector of St. Paul's Memorial Church, Philadelphia. Effective January 4, 1931.

LEMERT, Rev. J. R., formerly vicar of Trinity Church, Connerville, Ind.; to be assistant at St. Peter's Church, Auburn, N. Y. (C.N.Y.) Address, 17 James St., Auburn.

MARSHALL, Rev. ROBERT E., formerly rector of St. Mark's Church, Boston; has become rector of Church of Our Redeemer, Lexington, Mass. Address, 1888 Massachusetts Ave., Lexington.

PIPER, Rev. LAURENCE F., executive secretary of the diocese of New Hampshire; to be also priest-in-charge of the Mission of the Transfiguration, Derry, N. H. Address, 20 Oak St., Derry.

POWELL, Rev. NOBLE C., D.D., rector of St. Paul's Memorial Church, University, Va.; to be rector of Emmanuel Church, Baltimore. January 1, 1931.

SMITH, Rev. OLIVER DOW, formerly rector of St. Paul's Church, Saginaw, Mich.; has become rector of Church of the Epiphany, Chehalis, Wash. (Ol.) Address, 935 St. Helena Ave., Chehalis.

SMITH, Rev. PHILIP S., formerly priest-in-charge of Trinity Church, Hightstown, N. J.; has become rector of St. Stephen's Church, Florence, N. J. Address, Box 376, Florence.

WILCOX, Rev. STANLEY V., formerly rector of St. Paul's Memorial Church, Philadelphia; has become rector of St. Paul's Church, Chester, Pa.

NEW ADDRESSES

BARROW, Rev. EDWARD F., D.D., non-parochial priest of the diocese of Georgia, formerly Augusta, Ga.; 95 Munroe St., Roxbury, Boston.

CASWELL, Rev. WILBUR L., rector of St. Paul's Church, Yonkers, N. Y., formerly 165 North Broadway; 25 Greenvale Ave., Yonkers, N. Y.

ERICSSON, Rev. JOHN MARK, formerly of Burlingame, Calif.; Pacific Grove, Calif.

HOLBROOK, Rev. CHARLES P., rector of Church of the Nativity, Brooklyn, formerly 2325 Foster Ave.; 1099 Ocean Ave., Brooklyn.

SPEARS, Rev. HENRY E., non-parochial priest of the diocese of Tennessee, who has been serving as locum tenens at Christ Church by-the-Sea, Colon, Panama Canal Zone; 211 S. Broad St., Elizabeth, N. J.

WOLCOTT, Rev. LEONARD C., assistant at Ascension Memorial Church, Denver, Colo., formerly 1721 E. 7th Ave.; 1727 East 7th Ave., Denver.

ORDINATIONS

PRIESTS

MARYLAND—On November 23d the Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York, acting for the Bishop of Maryland, advanced the Rev. FRANK CLIFFORD LEEMING to the priesthood in Trinity Church, Ossining, N. Y.

The candidate was presented by the Rev. Gibson W. Harris of Ossining and the sermon was preached by the Rev. Dr. William A. McClenthen, rector of Mt. Calvary Church, Baltimore. The Rev. Mr. Leeming is to be assistant at Trinity Church, Ossining, with address at 17 Ellis place.

On November 26th the Rt. Rev. Edward Trail Helfenstein, D.D., Bishop of Maryland, advanced the Rev. ROBERT LEE BULL, Jr., to the priesthood in Christ Church, Calvert County. The candidate was presented by the Rev. George G. Guinness of Hartford, Conn., and the sermon was preached by the Rev. Dr. Berryman Green of the Theological Seminary at Alexandria, Va.

The Rev. Mr. Bull is to be rector of St. Paul's Church, Prince Frederick, and of Christ Church, Port Republic, with address at Prince Frederick.

On November 27th Bishop Helfenstein advanced the Rev. FRANCIS DARNALL DALEY to the priesthood in Epiphany Church, Govans, Baltimore. The Rev. Dr. Romily F. Humphries of Baltimore presented the candidate and the Rev. Dr. Charles E. McAllister, rector of St. Michael and All Angels' Church, Baltimore, preached the sermon.

The Rev. Mr. Daley is to be rector of the Church of the Epiphany, Goans, Baltimore, with address at 600 Arlington avenue.

On November 27th at St. Matthias' Church, Raspeburg, Baltimore, Bishop Helfenstein advanced the Rev. LEWIS OWEN HECK to the priesthood. The Rev. James A. Mitchell of Baltimore presented the candidate and the Rev. Dr. W. A. McClenthen preached the sermon.

The Rev. Mr. Heck is to be in charge of St. Matthias' Chapel, with address at 6408 Brook avenue.

DIED

HINSDALE—Entered into life eternal Wednesday, November 26, 1930, MARIA LOUISE HINSDALE, at her home in Milwaukee, Wis., aged 80 years. Funeral services were held Saturday morning, November 29th, in All Saints' Cathedral, Dean Drake officiating, assisted by the Rt. Rev. William Walter Webb, D.D. Interment in Forest Home Cemetery, Milwaukee.

"May the souls of the faithful, through the mercy of God, rest in peace."

MILLETT—Entered into rest, November 8th, GEORGE HERBERT MILLETT, son of the late Rev. Dr. D. Caldwell Millett and L. Maria Holbrook Millett. Services and interment at St. Thomas' Church, Whitemarsh, Pa., Tuesday, November 11th.

PICKETT—At her home, Brookline, Mass., in her 78th year, JOSEPHINE ADELLA PICKETT, widow of Orange Merwin Pickett, and daughter of the late Lt.-Col. Martin Blackmer and Polly Clymena Frost Smith of Waterbury, Conn.

WOLFENDEN—In Roxborough, Pa., on November 15th, EMMA WOLFENDEN, daughter of the late Daniel and Mary Wolfenden. Funeral services in St. Timothy's Church and interment in Washington Memorial Churchyard, Valley Forge, Pa.

MEMORIAL

Karl Schwartz, Priest and Doctor

In loving and grateful memory of KARL SCHWARTZ, priest and doctor, who departed this life in the peace of the Lord, December 8, 1924.

"Of your charity pray for the repose of his soul."

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PRIEST DESIRES PARISH, CURACY, OR locum tenency. Address, D-636, THE LIVING CHURCH, Milwaukee, Wis.

RECTOR'S SON, PRINCETON, A.B., DESIRES position as master in boys' school. Experienced in beginning French, Algebra, English, 7th and 8th grade subjects. References. Box H-459, care of LIVING CHURCH, Milwaukee, Wis.

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APPEAL

TO MEET SOME OF THE NEEDS OF ITS parishioners in the unemployment crisis of the coming winter, All Saints, Henry St. (our only parish church in the extreme lower east side of New York City) aims to establish a Relief Fund of at least \$100. This is to be secured by 100 gifts of \$1.00. Who will send such a thank-offering? Address, 292 Henry St.

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HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. References required.

Church Services

California

St. Mary of the Angels, Hollywood
4510 Finley Avenue, Olympia 6224
THE REV. NEAL DODD, Rector
Sunday Masses, 7:30, 9:30, 11:00 A.M.

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago
1133 N. La Salle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction 7:30 P.M. Week Day Mass, 7:00 A.M.
Confessions: Saturday, 4:00-5:30, 7:30-9.

Massachusetts

Church of the Advent, Boston
Mt. Vernon and Brimmer Street
REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15 A.M.; Young People's Mass, 9 A.M.; Church schools, 9:30 A.M.; Matins, 10 A.M.; High Mass and Sermon, 10:30 A.M.; Solemn Evensong and Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass 7:30 A.M.; and 8:15 (except Thursdays); Evensong 5 P.M. Thursdays and Holy Days, additional Mass, 9:30 A.M. Confessions: Fridays, 7-8 P.M.; Saturdays, 11-12 A.M., 3:30-5 P.M.

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M.; High Mass and Sermon, 11 A.M. Sermon and Benediction, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7 to 9 P.M.

Minnesota

Gethsemane Church, Minneapolis
4th Avenue South at 9th Street
REV. DON FRANK FENN, D.D., Rector
Sundays: 7, 8, 9:30, 11, 7:45.
Wed., Thurs., Fri., and Holy Days.

Nebraska

St. Barnabas' Church, Omaha
40th and Davenport Streets
REV. ROBERT DEAN CRAWFORD, Rector
Sunday Masses: 7:30, 9:45 and 11:00 A.M.
Solemn Vespers and Benediction, 5:00 P.M.
Week-day Masses, 7:00 A.M., except Wednesdays at 9:00.

New York

Cathedral of St. John the Divine, New York City
Amsterdam Avenue and 111th Street
Sunday: The Holy Communion, 8:00 A.M.; Children's Service, 9:30 A.M.; Morning Prayer, Holy Communion and Sermon, 11:00 A.M.; Evening Prayer, 4:00 P.M. Week-days (in chapel): The Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

St. Mark's Church in-the-Bouwerie, N. Y.
10th Street, just west of 2d Avenue
REV. WILLIAM NORMAN GUTHRIE, Rector
Holy Communion throughout the year at 8:00 A.M.
Other services: 11 A.M., 4 P.M., 8 P.M.

CHURCH SERVICES—Continued

New York

Church of the Incarnation, New York

Madison Avenue and 35th Street
 REV. H. PERCY SILVER, S.T.D., LL.D., Rector
 Sundays: 8, 10, 11 A.M.; 4 P.M.
 Noonday Services Daily 12:20.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
 Sunday Masses: 8:00 and 10:00 A.M.
 Confessions, Saturdays, 9-11 A.M.; 7-8:30 P.M.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
 REV. GRANVILLE WILLIAMS, S.S.J.E., Rector
 (The Cowley Fathers)
 Sundays: Low Masses, 7:30 and 8:15.
 Children's Mass and Address, 9:00.
 High Mass and Sermon, 10:45.
 Vespers, Benediction and Sermon, 4:00.
 Week-day Masses, 7:00, 8:00 and 9:30.

IMMACULATE CONCEPTION,
BLESSED VIRGIN MARY

Patronal Festival, Monday, December 8th.
 High Mass and Sermon, 10:45. Preacher:
 Rev. Robert Scott Chalmers, Rector, Grace and
 St. Peter's, Baltimore.
 Haydn's Imperial Mass (Full Choir).

The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"
 REV. RANDOLPH RAY, D.D., Rector
 Sundays: 8:00 and 9:30 A.M. (Daily 7:30.)
 11:00 A.M. Missa Cantata and Sermon.
 4:00 P.M. Vespers and Adoration.
 Thurs., Fri., and Saints' Days, 2d Mass at 10.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
 REV. FRANKLIN JOINER, Rector
 Sunday: Low Mass at 7 and 8.
 High Mass, for Children, at 9:15.
 Solemn Mass and Sermon at 11.
 Solemn Vespers and Sermon at 8.
 Daily: Mass at 7, 8, and 9:30.
 Friday: Sermon and Benediction at 8.
 Confessions: Friday, 3-5; 7-8. Saturday,
 11-12; 3-5; 7-9.
 Priest's Telephone: Rittenhouse 1876.

Saint Mark's Church, Philadelphia

Locust Street, between 16th and 17th Streets
 REV. FRANK L. VERNON, D.D., Rector
 SUNDAYS:
 Mass for Communion, 8:00 and 9:00.
 Solemn High Mass and Sermon, 11:00.
 Evensong and Sermon, 4:00.
 DAILY:
 Low Mass, 7:00 and 7:45.
 Matins, 9:00.
 Holy Days and Thursdays, 9:30.
 Intercessions, 12:30.
 Evensong, 5:00.
 CONFESSIONS:
 Saturdays, 4:00 to 5:00, and 8:00 to 9:00.
 TELEPHONE:
 Clergy House—Pennypacker 5195.

CHURCH SERVICES—Continued

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Ave. & N. Marshall St.
 VERY REV. ARCHIE DRAKE, Dean
 Sunday Masses: 7:30, 9:30, 11:00.
 Week-day Mass: 7:00 A.M.
 Second Mass: Thursdays, 9:30.
 Confessions: Saturday, 5-5:30, 7:30-8:30.

RADIO BROADCASTS

K FOX, LONG BEACH, CALIFORNIA, 1250
 kilocycles (239.9). St. Luke's Church.
 Morning service every Sunday (including
 monthly celebration) at 11:00 A.M., Pacific
 Standard Time.

K HQ, SPOKANE, WASHINGTON, 590 KILO-
 cycles (225.4). Cathedral of St. John the
 Evangelist. Evening service every Sunday from
 8:00 to 9:00 P.M., P. S. Time.

K SCJ, SIOUX CITY, IOWA, 1330 KILO-
 cycles (225.4). St. Thomas' Church, every
 Sunday, organ and sermon at 2:30 P.M., and
 first and third Sunday at 11:00 A.M., C. S.
 Time.

WBBZ, PONCA CITY, OKLAHOMA, 1200
 kilocycles (240.9). Grace Church, every
 third Sunday at 11:30 A.M., C. S. Time.

W HAS, LOUISVILLE, KY., COURIER
 Journal, 820 kilocycles (365.6). Choral
 Evensong from Christ Church Cathedral every
 Sunday, 4:30 P.M., C. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILO-
 cycles (230.6). Grace Cathedral Services
 every second Sunday at 11:00 A.M. Organ re-
 cital every Monday and Thursday from 6:00
 to 6:30 P.M., C. S. Time.

WIP, PHILADELPHIA, PA., 610 KILO-
 cycles (149.2). Church of the Holy Trinity.
 Every Sunday at 10:45 A.M., E. S. Time.

WISJ, MADISON, WIS., 780 KILOCYCLES
 (384.4 meters). Grace Church. Every Sun-
 day, 10:45 A.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILO-
 cycles (204). Church of the Good Shep-
 herd. Morning service every Sunday at 9:30,
 E. S. Time.

WLBW, OIL CITY, PA., 1260 KILOCYCLES
 (238 meters). Christ Church. Every
 Wednesday, 12 noon to 12:30 P.M., E. S. Time.
 Rev. William R. Wood, rector.

WPG, ATLANTIC CITY, N. J., 1100 KILO-
 cycles (272.6). St. James' Church, every
 Sunday at 4:00 P.M., E. S. Time. Rev. W. W.
 Blatchford, rector.

W RVA, RICHMOND, VA., 1110 KILO-
 cycles (270.1). St. Mark's Church, Sunday
 evening, 8:00 P.M., E. S. Time.

W RBQ, GREENVILLE, MISS., 1210 KILO-
 cycles (247.8). Twilight Bible class lec-
 tures by Rev. Philip Davidson, rector of St.
 James' Church, every Sunday at 4:00 P.M.,
 C. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILO-
 cycles (225.4). Service from Christ Church
 Cathedral, Eau Claire, second and fourth Sun-
 days at 11:00 A.M., C. S. Time.

W TAR, NORFOLK, VA., 780 KILOCYCLES
 (384.4). Christ Church, every Sunday and
 Festivals, 11:00 A.M., E. S. Time.

W MAL, WASHINGTON, D. C., 630 KILO-
 cycles (475.9). Washington Cathedral, the
 Bethlehem Chapel or the Peace Cross every
 Sunday. People's Evensong and Sermon (usually
 by the Bishop of Washington) at 4:00 P.M.,
 E. S. Time.

W GO, SAN FRANCISCO-OAKLAND, CALIF.
 790 kilocycles (380 meters). Grace Cath-
 edral. Morning service, first and third Sunday,
 11:00 A.M., P. S. Time.

BOOKS RECEIVED

(All books noted in this column may be
 obtained from Morehouse Publishing Co.,
 Milwaukee, Wis.)

Carnegie Endowment for International Peace.
 2 Jackson Place, Washington, D. C.

Year Book, 1929. Carnegie Endowment for
 International Peace.

Year Book, 1930. Carnegie Endowment for In-
 ternational Peace.

P. S. King & Son, Ltd. 14 Great Smith St., Vic-
 toria St., Westminster, S. W. 1, London,
 England.

Housing County Council. With particular
 reference to Post-War Housing Schemes
 published by the London County Council.
 The County Hall, London, S. E. 1. Mon-
 tague H. Cox, clerk of the Council. \$1.00.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.
 Story of Near East Relief (1915-1930). An
 Interpretation. By James L. Barton. \$2.50.

The Macmillan Co. 60 Fifth Ave., New York City.
 The Carthusian Order in England. By E.
 Margaret Thompson. Published for Eng-
 lish Church Historical Society. \$7.00.

The Eucharistic Canon. With Suggestions for
 a possible Revision. By John Blomfield.
 \$3.00.

McGraw-Hill Book Co. 370 Seventh Ave., New
 York City.

Population Problems. By Warren S. Thomp-
 son, Scripps Foundation for Research in
 Population Problems, Miami University. A
 new volume in the series of the McGraw-
 Hill Publications in Sociology. \$3.75.

Man and the Stars. By Harlan True Stet-
 son, director of the Perkins Observatory,
 Ohio Wesleyan University. \$2.50.

S. P. C. K.
 The Macmillan Co. 60 Fifth Ave., New York City.

South Indian Schemes. By W. J. Sparrow
 Simpson, D.D. With a Preface by Will
 Spens, Master of Corpus Christi College,
 Cambridge. \$2.00.

Charles Scribner's Sons. 597 Fifth Ave., New York
 City.

The Mind of Christ in Paul. Light from
 Paul on Present Problems of Christian
 Thinking. By Frank Chamberlin Porter,
 professor of Biblical Theology, emeritus,
 Yale Divinity School. \$2.50.

Richard R. Smith, Inc. 12 E. 41st St., New York
 City.

Religion in a Changing World. By Abba
 Hillel Silver, D.D., Litt.D. \$2.00.

RELIGIOUS "BEST SELLERS"

November, 1930

MOREHOUSE PUBLISHING CO.
 Milwaukee

EDWIN S. GORHAM, INC.
 New York

CHURCH PUBLISHING HOUSE
 Chicago

General Books

1. The Prayer Book Reason Why—
Boss and Day.
2. The Body of Christ—Catholic Con-
gress Report.
3. The Book of Common Prayer.
4. The Church, One, Holy, Catholic,
Apostolic.
5. The Episcopal Church—Atwater.

- What's Life All About—Condé.
 Our Church, One Throughout the
 Ages—Witsell.
 The Body of Christ—Catholic Congress
 Report.
 A Living Faith—Farr.
 Rock and Sand—Oliver.

Devotional Manuals

1. In God's Presence—Gilman.
2. Little Color Missal.
3. Manual for Holy Eucharist—
Mackenzie.

- Practice of Religion—Knowles.
 In God's Presence—Gilman.
 The Holy Communion—Slattery.

- Church School Organization—Palmer.
 Personal Religion and Public Righteous-
 ness—Green.
 People's Life of Christ—Smyth.
 What a Churchman Ought to Know—
 Wilson.
 The Episcopal Church—Atwater.

- Practice of Religion—Knowles.
 In God's Presence—Gilman.
 Manual for the Holy Eucharist—
 Mackenzie.

Declares Place in Christendom of Anglican Communion Important Result of Lambeth

Autumn Session of Church Assembly Opens—Report Ordinations Greater During Past Year

The Living Church News Bureau
London, November 21, 1930]

THE ARCHBISHOP OF CANTERBURY, LAST Thursday, in his address to convocation, on the Lambeth Conference, said that certain resolutions passed by the conference must be considered by the bishops of the province, and at least some of those would naturally be referred to the Lower House for its concurrence. The bishops were anxious to have more time to consider these matters, and it had been decided to defer the discussion of them until the meeting of convocation fixed for January next.

Perhaps the most important result of the Lambeth Conference, he said, was a realization, fuller and clearer than ever before, of the place in Christendom of the Anglican communion throughout the world. For the last forty years the Lambeth Conference had devoted special thought to the great cause of the reunion of Christendom. Ten years ago it issued its familiar appeal to all Christian people. But it was very important to note what had often been forgotten, that the appeal of 1920 indicated a very clear and definite ideal. The ideal plainly set forth was that of a community of Churches whose unity was to be made visible by the acceptance of a structure of faith and sacrament and order, and yet made more rich and true by the freedom of each of the several parts to fulfil its own special function and develop its own characteristic life. The door which was opened in 1920 had not been closed in 1930.

The last conference not only re-affirmed the ideal of 1920, but took some definite steps to realize it, and in two main directions. First of all, by a prolonged intercourse with representatives of the Eastern Orthodox Churches, endeavoring to pave the way for some measure of authorized and visible intercommunion. It was impossible to foretell what ultimate success awaited these conversations, but there could be no doubt as to the sincerity and the desires and the hopes of the Orthodox delegation.

Then the representatives of the Church of India, and all the various Protestant missions, had been striving to inaugurate in South India a United Church. Their aim was to bring together the several traditions which the different communions represented within one accepted framework of Catholic faith and order. It was desired that the South Indian Church, if it were ever formed, should be an independent Church within the universal Church of Christ. The prospect was now opening up before their eyes of groups of Churches in all parts of the world, Anglican, Orthodox, Old Catholic, National Churches, like that of Sweden, new Churches, like that of South India, all of them self-governing, and all of them free to develop their own special character and mission, yet all in visible communion by virtue of their acceptance of a common bond of faith and order.

CLOUD OVERSHADOWS PROSPECT

There was, continued the Archbishop, one cloud which overshadowed the pros-

pect; it was that at present there was no place within it for the largest and the greatest Christian communion, the Church of Rome. The committee of the conference repeated the words which had been used in 1908 and in 1920, that there could be no fulfilment of the divine purpose in any scheme of reunion which did not ultimately include the great Latin Church of the West. Perhaps in years to come there would arise within that great communion some movement which would compel it to reconsider its claim that unity could only be achieved by absorption within itself and by submission to the absolute power of its sovereign Pontiff. They could not tell. But at least they could not refuse to enter one open door because another door was closed against them, nor could they abandon their own ideal of unity, which seemed to them more true and more deep and more in accordance with the mind and movement of the Spirit of God.

The Archbishop concluded by an explanation of the motives which led the bishops to pass the much-debated Resolution 15, with reference to which, he said, there had been much misunderstanding, and, indeed, misrepresentation. An impression had been given that the subject of birth-prevention had been the main concern of the Lambeth Conference, the fact being overlooked that many more and much higher themes had been discussed.

AUTUMN SESSION OF CHURCH ASSEMBLY OPENS

The autumn session of the Church Assembly opened on Monday at the Church House, Westminster. This was the first meeting of the assembly since the election of a new House of Laity. The Archbishop of Canterbury, who presided, in welcoming the new house, said that some of their valued members might be absent, but others had joined them for the first time, who, they hoped, would bring strength to their deliberations.

The chairman announced the appointment of the commission on the relations of Church and State which the Archbishops were instructed by the assembly in February last to appoint.

In stating the general principles which had guided the Archbishops in their selection of members of the commission, Dr. Lang said they felt it was important that the commission should not be too large, but that it should be large enough to contain a representation of the bishops and clergy, and of laymen who possessed special knowledge of the legal and historical aspects of the question.

They had appointed a commission of sixteen. He was glad they had succeeded in obtaining as chairman of the commission Lord Cecil of Chelwood, who would bring to the discussions of the commission a most interested but impartial mind. The other members of the commission would be:

The Archbishop of York (Dr. Temple), the Bishop of Carlisle (Dr. H. H. Williams), the Bishop of Chichester (Dr. Bell), the Master of Sidney Sussex College, Cambridge (the Rev. G. A. Weekes, a former vice-chancellor), Canon E. W. J. Hellins, Canon V. F. Storr, Lord Selborne, Lord Balmiel, M. P., Sir Ernest N. Bennett, M. P., Lady Bridgeman, Sir Philip Baker-Wilbraham, Sir Lewis Dibdin, Sir Charles Grant Robertson (vice-chancellor of Birmingham University), Prof. E. F. Jacob (professor of medieval history in Manchester University), and H. B. Vaisey, K. C.

The whole of Tuesday's sitting of the assembly was occupied with the further revision of the cathedrals measure, the debate being largely carried on by the members in charge of the measure, and cathedral dignitaries.

The subject of religious education called forth, on Wednesday, a flow of speeches, still unexhausted at the close of a long afternoon session. The recommendations with regard to the formation of a central council of the Church for religious education, with administrative powers, which would take the place of the National Society, were adopted by a majority of two (155 to 153). A narrow margin of opinion on which to set up a new official body to supersede a society which has for generations fought the battle of religious education, and aroused interest and enthusiasm in Church schools!

ORDINATIONS GREATER

Figures taken from an analysis of ordinations made by the *Guardian* show that the number of men ordained during the last twelve months has been substantially greater than during any equivalent period since the war. It may be too early to assume that the tide has completely turned, and that an increased and increasing supply of man-power for the Church is now assured. The success of the sponsors scheme undoubtedly accounts for many of the additional ordinands, but it has to be borne in mind that this scheme has been but a palliative, though a very useful one. The Lambeth Conference expressed a wish that the Church itself, rather than any extraneous organization, should supply the help needed by candidates unable to pay for their own training. No one yet seems to have any very clear idea as to why the percentage of graduate candidates continues to fall. There is, of course, consolation in the fact that other sources of supply are being revealed, but the decline from fifty-six per cent for 334 candidates in 1920-21 to fifty-one per cent for 554 in 1929-1930, is a regrettable sign that something is keeping young university men back from the highest of all vocations.

GEORGE PARSONS.

A NOVENA OF PRAYER

TORONTO, ONT.—In union with many communities throughout the world it is the custom of the Sisterhood of St. John the Divine, Toronto, to observe a Novena of Prayer during Saint Andrew's-tide for the increase and development of the Religious life and for the work of the Church in the mission field. This year the nine days from the Vigil of St. Andrew to the Feast of the Conception of B. V. M. are being used, not only in intercession for these wider objects but in a concentrated effort to "pray into being" the new convent so much needed for the welfare and expansion of its work. In the Mother House in Toronto, as well as in the branch houses in Ottawa, Montreal, Quebec, Oshawa, and Regina in Canada, and in Cooperstown, N. Y., continuous intercession is being offered up for this object. On Thursday, December 4th, a special day of devotion was being kept in a number of parish churches throughout Canada.

Thanks to a generous gift from a friend in Toronto, the community has been able to purchase a piece of property about twenty miles from the city, with great natural beauty and admirably adapted for the work to be carried on there. It is hoped that the sale of the present buildings and land may bring in a sum sufficient to begin building, but about \$200,000 in addition will be needed to complete and establish it.

Actors' Equity Association Appeals for Coöperation in Improving Standard of Plays

Invitation to Clergy of the Diocese— Cathedral Items—Other News Notes

The Living Church News Bureau
New York, November 29, 1930]

THE ACTORS' EQUITY ASSOCIATION, aware of the demand for a stricter censorship of dramatic productions, has, through its president, Frank Gillmore, issued an appeal to producing managers, theater managers, and dramatic authors, for coöperation in improving the standard of our plays. The appeal, issued in the form of a letter, comes as a recognition of the criticisms which prominent Churchmen have made recently. Mr. Gillmore writes:

"You have, of course, read the attack on the theater by His Eminence Cardinal Hayes and the Rt. Rev. William T. Manning, Bishop of New York.

"There can be no doubt in the minds of any one that the powerful interests which these Churchmen represent as well as many sympathetic laymen's organizations intend to introduce a censorship bill at the next session of the State Legislature."

It is urged, by way of constructive action, that actors and producers co-operate to secure repeal of the Wales act, to take stage censorship out of the hands of the police and the courts, and at the same time to offer a plan whereby the theater itself can regulate productions and keep salacious plays from the boards. This, it is maintained, could be effected by juries selected by the American Arbitration Association and by representatives of the stage. It is evident that strong disapproval, such as the Bishop of this diocese has clearly expressed, is having its effect. It is another evidence of the power of the pulpit in the community when its occupant realizes that something should be said, and has the ability and the courage to do it. Such an opinion is forcibly set forth in a recent editorial in the New York *Evening Journal*. The article is headed: Filth Is Filth; Calling It Art Doesn't Change It. It reads, in part, as follows:

Bishop William T. Manning, storm center of many theological hurricanes, will have all decent citizens with him, regardless of creed, in his attack on the corruption of the New York stage.

Bishop Manning has the courage of his convictions and does not mince words in expressing them. In his sermon last Sunday at the Cathedral of St. John the Divine, he said:

"For the sake of both the theater and the community something must be done to put an end to the vile and filthy plays which now disgrace our stage. They are a sin against art as well as against decency and against God. It is quite true that they would not be produced if there was no demand for them, and that the true remedy is to educate the taste of our people. But this does not mean that we are to sit still and let matters take their own course. There is such a thing as *debasing* public taste by feeding it on that which is corrupt, degenerate, and rotten, and that is what a large part of our stage is doing.

"Our filthy shows are powerful educational forces for immorality and obscenity. Are we as a community to sit still while these vile educational influences are at work for financial gain, depraving the taste of our people, defiling

FROM TREASURER'S OFFICE

December 1, 1930.

NEW YORK—To the Diocesan Executive Secretaries and Treasurers:

Our cash account for 1930 will be closed with the close of business January 20, 1931.

All receipts from dioceses, parishes, or individuals (except those marked specifically for 1931) will up to January 15th be included in our 1930 cash accounts. After January 15th the only remittances included in 1930 accounts will be those received from the diocesan offices.

Credit memorandum will be sent daily during December and January. Thus in the final payments the dioceses will be able to establish the correct division of funds for the year 1930.

Supplementary remittances on account of 1930 will be received at any subsequent time and credited by memorandum to the 1930 account, but such remittances must be included in our 1931 cash account.

Yours very truly,

CHARLES A. TOMPKINS,
Assistant Treasurer.

their minds, lowering their standards, and blunting their moral sense?"

INVITATION TO THE CLERGY

There appears in the "Kalendar of Intercession," just issued at the cathedral, the following invitation to the clergy of the diocese:

"We shall be glad if, when you come to the cathedral, you will bring vestments, and take your place in the procession." It is signed by both the Bishop and the dean.

This is a gracious and thoughtful suggestion, and it will do much to make the clergy of the diocesan family feel that each has a rightful place in the services of the mother church of the diocese.

CATHEDRAL ITEMS

At Evensong on Sunday, December 7th, the cabinets which are the gift to the cathedral from the government of Siam will be presented. The speakers at the service will be Bishop Manning and the Hon. William C. Redfield.

The Kalendar of Intercessions, above referred to, is a 16-page booklet issued by the cathedral, listing the subjects of intercession at the daily Eucharist at the cathedral altar. There is, in this vast diocese, such a number of parishes, organized missions, preaching stations, institutions, and organizations that it is possible to fill the entire year, beginning with Advent and allotting one subject for each day. This is a plan which has been observed for several years; it is one that does considerable to make more evident the spiritual bond which holds together every work in the diocese.

HARRISON ROCKWELL.

"ONE OF THE most gigantic obstacles to all our mountain work," says Bishop Jett, "is the perennial and almost impregnable wall of prejudice with which we are confronted at every turn."

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, Thanksgiving Day, 1930]

THE FIVE RADIO BROADCASTS UNDER THE auspices of this diocese, which have been given for fifteen minutes every Wednesday evening from October 29th to November 26th inclusive, have now been concluded. Hundreds of requests have come to the diocesan house by mail for a copy of the Prayer Book, in answer to an offer which was made during each address to send such a copy on receipt of a request. The final message of the final address was an announcement of the annual nation-wide corporate Communion for men on Advent Sunday morning. It is of course difficult to estimate the actual result of the five addresses; one can only say that comment is everywhere favorable, and the addresses were certainly all able, interesting, and well delivered.

DINNER TO THE PRESIDING BISHOP

A reception and dinner will be tendered to the Most Rev. James DeWolf Perry, D.D., Presiding Bishop, by the people of this diocese under the leadership of the Church Club. The function will be held at the Leverich Towers Hotel, Brooklyn, on Tuesday evening, December 16th. There will be but two speakers—Bishop Stires and Bishop Perry.

DOWNTOWN CHURCH OFFERS HELP TO UNEMPLOYED

The Church of the Redeemer, Brooklyn, located in the center of an important downtown business district, announces a plan to help relieve distress incident to the prevalence of unemployment. Beginning next Monday, December 1st, and daily until Christmas at least, tickets will be issued to those in need, which tickets will be honored at restaurants near by and entitle the holder to a meal. This distribution is made possible, the rector, the Rev. Dr. Thomas J. Lacey, says, by the co-operation of the Men's Association of the parish and by private contributions. A card party in the parish house on December 13th will add to the funds available.

CHURCHMAN ADVISES YOUTH

Peter Hamilton, a vestryman of the Church of the Holy Trinity, Brooklyn, spoke by invitation to 200 working boys of the downtown district of Brooklyn, under the auspices of the Continuation School. Mr. Hamilton advised the boys that self-supervision was the most valuable characteristic a young worker could acquire.

NEW RECTORS IN BROOKLYN

The Rev. Alfred W. Price, lately curate of Christ Church, East Orange, N. J., has become rector of St. Philip's Church, Dyker Heights, Brooklyn, in succession to the Rev. John Henri Sattig, who has become rector emeritus and has removed from Brooklyn to California. The new rector will officiate on Thanksgiving Day, and will assume his full duties December 1st.

The Rev. Gordon D. Pierce, now rector of St. Stephen's Church, Beverly, N. J., will become rector of St. John's Church, Brooklyn, in January, 1931. The Rev. Mr. Pierce succeeds the Rev. Dr. T. Bond Holland, who died May 17th last.

CHAS. HENRY WEBB.

Finish Work of Alteration at Church of St. John the Evangelist, Boston

Memorials Dedicated at St. Paul's Church, Malden—Ralph Adams Cram to Lecture

The Living Church News Bureau
Boston, November 29, 1930

IMPROVEMENTS AND ADDITIONS IN THE Church of St. John the Evangelist are many; included in them is a very lovely colored glass window, the gift of Ralph Adams Cram and Charles Connick. As will be remembered, the work of alteration has been proceeding throughout the

left vacant by the removal of the organ, the window has been presented by Mr. Cram, the noted architect, and by Charles Connick, maker of the glass. The baptistry has been removed to the rear of the church. In addition to the great increase of beauty through these alterations, there is also increase of comfort for the worshippers; the reopened entrance to the right gallery from the porch makes for easier access; and the floor of the church has been arranged with a gradual rise toward the rear so that all may have a clear view of the altar. New lights and



summer and the finished result is a memorial to the Rev. Fr. Charles Neale Field, oldest member of the Society of St. John the Evangelist, whose death occurred last year.

The organ, which for many years has had place in the sanctuary, has been removed to the gallery at the rear of the church. This organ is a very valuable instrument, the gift of friends of the Rev. Fr. Hall, who was a former superior of the Order and who later became Bishop of Vermont. The ceiling of the body of the church, formerly a flat surface, has been made into a curved vault. The rood screen, formerly cutting the interior into two squares, has been removed and the Calvary is suspended from the roof. The sanctuary has been narrowed with a curved rear wall instead of a flat one; on either side of it very beautifully carved screens separate the two chapels of the Blessed Sacrament and of St. Joseph. An ambulatory ending in a confessional intervenes at either side between the sanctuary and the chapels.

Two windows are left clear by the cutting off of the side galleries. Where the altar of the Blessed Sacrament has been installed, taking the place which was

the clear, light painting of the interior aid in making "this massive stone house," even more than formerly, a retreat of peace in a neighborhood whose greyness emphasizes the glowing beauty of the interior as one steps inside.

DEDICATE MEMORIALS IN ST. PAUL'S, MALDEN

In St. Paul's Church, Malden, last Sunday morning were dedicated a new pulpit and a new rood wall. The pulpit has been given by Miss Celia Hawley in memory of her parents, William Dickinson Hawley and Alice Cordelia Hawley. The new rood wall, erected at the request of the vestry, was made possible through a bequest of Mrs. Hawley.

Mr. Hawley served as parish clerk, junior warden, and senior warden, and was given the title of senior warden emeritus when he resigned his office eleven months before his death, November, 1925. He was also Church school superintendent for twenty-five years. Mrs. Hawley's activities were chiefly in the work of the Woman's Auxiliary.

NEW HEAD OF CHURCH HOME SOCIETY

Lincoln Baylies is the newly elected president of the Church Home Society. He

is the son of Mr. and Mrs. Walter C. Baylies of Emmanuel Church, Boston, and he, also, is a member of that parish.

At Wednesday's meeting of the board of directors of the society, Ralph Barrow, executive director, reported 326 children had been served by the society during the first ten months of the year; 204 of these were placed in foster homes, while 122, through advice and assistance, were prevented from separation from their families. Bishop Sherrill is honorary president of the Church Home Society and Mrs. Morton P. Prince is its first vice-president.

RALPH ADAMS CRAM TO LECTURE

Ralph Adams Cram will give his services as a lecturer on the afternoon of December 10th, at 4 p.m., in Trinity parish house, Clarendon street, in order that the Russian Orthodox Church Academy in Paris may benefit. A special committee aiding this appealing cause has Bishop Sherrill as chairman and Harold Peabody as treasurer.

Mr. Cram's subject will be The Building of a Great Cathedral, the story in detail of the Cathedral of St. John the Divine. Illustrated by slides. Tickets are being sold by each member of the committee and also at No. 1 Joy street.

THANKSGIVING SERVICES

Thanksgiving services were held on last Sunday, on Wednesday evening, and on the morning of Thanksgiving Day itself. In St. Paul's Cathedral on Sunday, the junior choir led the members of the Church school as the latter placed their gifts for less fortunate children on the altar. In the evening the adult congregation, or that part of it prepared and desiring to take part, followed the crucifer and vested choir, singing an old hymn as they added to the gifts of the morning, a goodly collection of baskets piled high with fruit and vegetables, all of which were later distributed to inmates of hospitals and to the poor.

MISCELLANEOUS

The officers of the Malden Post of the American Legion, feeling dissatisfied with their burial ritual, asked the chaplain, the Rev. H. Robert Smith of St. Paul's Church, to make a service more fitting for the occasion. As a result, a short service was compiled for use at the cemetery.

Officers of organizations and members of the diocesan house staff met in the lecture hall last Tuesday to greet Bishop and Mrs. Sherrill. Bishop Lawrence was an honored guest. After tea had been served, those present, numbering nearly one hundred persons, enjoyed moving pictures of the outdoor procession on the occasion of Bishop Sherrill's consecration, and moving pictures of the happy gathering last May when Bishop Lawrence celebrated his eightieth birthday.

The Rev. Dr. Samuel S. Drury, headmaster of St. Paul's School, Concord, N. H., was the preacher last Sunday evening in Christ Church, Cambridge, at the first of a series of Sunday evening meetings. At 8:30 p.m., on these Sunday evenings, open house in the parish hall will be kept with the intent of welcoming all the young people, and especially the students of the neighboring educational institutions.

Dr. John W. Wood of the Church Missions House took two engagements in the diocese last Sunday, preaching in the morning in the Church of the Epiphany, Winchester, and in the evening in St. Paul's Church, Malden.

ETHEL M. ROBERTS.

Rt. Rev. Sheldon M. Griswold, D.D., Bishop of Chicago, Dies After Long Illness

Bishop Stewart, Coadjutor, Becomes Diocesan—New St. Luke's, Chicago, Dedicated

The Living Church News Bureau
Chicago, November 29, 1930

THE LONG STRUGGLE WHICH THE Rt. Rev. Sheldon Munson Griswold, D.D., Bishop of Chicago, had waged for life, ended late Friday night when the Diocesan passed to his rest. It is the second time within a year that death has claimed a Bishop of Chicago, Bishop Anderson having died just ten months ago.

Funeral services will be held Tuesday, December 2d, at St. James' Cathedral. The Rt. Rev. George Craig Stewart, D.D., Bishop Coadjutor, who now becomes the Diocesan, will be the celebrant at Requiem Eucharist. The body is lying in state at St. Luke's Church, Evanston, until Monday noon, when it will be brought to the cathedral, to be in state until the funeral service Tuesday morning. Burial will be at Memorial Park Cemetery, west of Wilmette.

With the Bishop at the time of his passing were Mrs. Griswold, Mrs. Lansing, a sister of Mrs. Griswold's, Bishop Stewart, who administered the last rites of the Church, and Dr. Dwight F. Clark, who had watched over the Diocesan during all of his serious illnesses. The end was peaceful, the Bishop failing to rally from the unconscious state into which he sank several days ago.

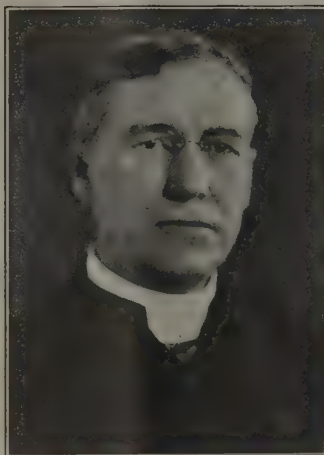
Final arrangements for the funeral were perfected by the standing committee of the diocese at a special meeting late Saturday.

The Bishop's death was not unexpected. For more than seven weeks he had hovered between life and death, the victim of a relapse from a breakdown which he suffered last spring, shortly after his election to succeed the late Bishop Anderson. He was taken to the Evanston Hospital on October 10th and slowly sank into a comatose state in which he remained almost throughout the seven weeks. Early this week, the decline was augmented by failure of the system to respond to fluid injections which the physicians admitted had kept the Bishop alive. These injections were necessarily discontinued and thereafter the Diocesan took no further nourishment.

Friday after about 2 o'clock, Mrs. Griswold and Bishop Stewart were called to the bedside, the end being evidently near. And although the doctors expected death within an hour, with the same tenacity with which he had clung to life throughout his last illness, the Bishop remained alive until 10:50 o'clock Friday night.

Heart trouble and a general physical breakdown were causes of death assigned by Dr. Clark. Discussing the Bishop's passing, Dr. Clark said:

"His death marks the end of one of the longest and most unusual fights for life within my experience. The Bishop, hardened by the many hardships suffered while a Missionary Bishop in Kansas, clung to life long after the ordinary man would have been dead. I have watched him for many years and have seen him go through many things which no ordinary man could survive. But for his indomitable



SUCCUMBS TO LONG ILLNESS

Rt. Rev. Sheldon Munson Griswold, D.D., Bishop of Chicago, who died last week in Evanston, Ill.

will, he would have been dead several weeks ago."

Last spring when Bishop Griswold's health broke, he relinquished the ecclesiastical authority to the standing committee for nearly three months. Slowly he improved and was able to take part in the special diocesan convention on May 13th, when the Rev. Dr. George Craig Stewart, rector of St. Luke's Church, Evanston, was elected Bishop Coadjutor. He was consecrated on June 18th and Bishop Griswold took part in the service. After spending the summer at his home at Richard's Landing, St. Joseph's Island, Ont., he returned to the diocese September 15th, and was so much improved that he was able to resume his visitations and other duties on advice of his physicians. Early in October, however, he again became ill and asked the standing committee for a six months' leave of absence, which was granted. The work of the diocese

(Continued on page 210)

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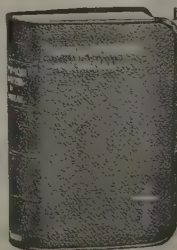
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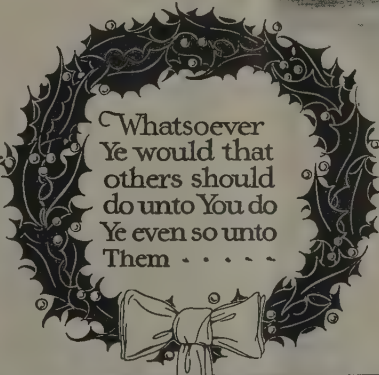
*You whose children
have food this Yuletide*
**Give unto those
who are *starving***

Scent of holly in the air . . . a gay tree brimming with holiday blessings . . . perfume from the kitchen where a generous Christmas dinner is being readied by you and yours . . . and a mother, her happy, healthy children in her arms, looking out upon the serene night, in which celestial candles gleam and glitter. Home . . . sanctuary . . . gifts . . . food . . . protection.

During good times or bad, the average American home manages to approach the Yuletide season with joyous anticipation. And the sympathetic urge to help those who are less fortunate, is, always, a national characteristic.

But today . . . the need for "having a heart" is more tragic, more urgent, more terrifyingly necessary, than ever in the world's history. American children and children of many nations, are STARVING. As the facts accumulate, this situation might well cause us to shudder with horror . . . "Starving Children" . . . not a pleasant thought!

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cese was turned over to the Coadjutor. Within the last three years, Bishop Griswold had suffered three serious illnesses.

BISHOP STEWART'S STATEMENT

Bishop Stewart issued the following statement regarding Bishop Griswold's death:

"Sheldon Munson Griswold, Bishop of Chicago, is dead. For months he had been fighting a gallant but losing battle against a combination of physical infirmities.

"Bishop Griswold was a Bishop greatly beloved, a man of magnificent stature and of noble bearing. He combined a rare loftiness of character with the modesty and simplicity of a child. He was, above all else, a pastor pastorum, a genuine shepherd of his clergy; they respected him for his office, they admired him for his goodness, and they loved him for his kindness. He was unsparing of himself in devotion to their interests and every one of them feels now the loss of a great Father in God.

"Bishop Griswold was a missionary. He was elected in 1902 to be a Missionary Bishop of Salina in Western Kansas. He threw himself with zeal into the labors of that difficult field, traveling miles across the prairies to open a new work or to visit, to strengthen, and to encourage some lonely missionary on an outpost of the Church's life.

"When he was elected Suffragan Bishop of Chicago in 1917, he brought to his new task a wealth of experience and became at once a positive factor in the missionary work of this diocese.

"Bishop Griswold was a man of rich devotional life. He never allowed pressure of work to crowd out his priestly life; he was daily at the altar in his own oratory, interceding for his flock; he led a life of inward spiritual wealth, nurtured by daily prayer and meditation. He was greatly in demand as a conductor of retreats and missions for the secular clergy and various religious orders.

"Bishop Griswold was a very human man, full of laughter and fun, a delightful companion whether at golf or at chess or in the long walks he so much enjoyed. His smile was sunshine, his eyes were bright with the joy of living, and he had a great gift for friendship.

"During his last days, his mind dwelt continually upon his 'citizenship in heaven.' The words upon his lips were 'the life of the world to come,' and 'life everlasting'—'how wonderful,' he kept repeating, and while his mind wandered, it always wandered into the companionship of saints, into those pleasant places where for years he had found himself intensely at home. God grant him rest and peace and excess of joy in Paradise. Church people everywhere mourn his loss; the Churchmen of this diocese are bereaved of a great leader in Israel, but all who knew him rejoice that a life so joyfully and helpfully lived on earth has now entered into a larger service and purer joy in the Communion of Saints within the veil."

MISSIONARY SPIRIT FOREMOST

Bishop Griswold was of a missionary spirit and pursued missionary endeavors throughout his ministry. His first charge was as a missionary at Ilion, Mohawk, and Frankfort, N. Y. His last interest was primarily in the missionary work of the diocese of Chicago.

Born at Delhi, N. Y., July 8, 1861, the Bishop attended Union College and received the Bachelor of Arts degree there in 1882, Master of Arts, 1885, and Doctor of Divinity, 1900. He was graduated from General Theological Seminary in 1885, receiving the Doctor of Divinity degree in 1903. He was ordered deacon in 1885 and priest the same year by Bishop Doane. On January 8, 1903, he was consecrated Bishop by Bishops Doane, Seymour, Hall,

Burgess, Walker, Vinton, and C. T. Olmsted. He was married on October 7, 1885, to Kate Maxwell van der Bogart, who survives him.

After serving the missionary stations of Ilion, Mohawk, and Frankfort, N. Y., he became rector of Emmanuel Church, Little Falls, N. Y., serving there from 1888 to 1890; rector, Hudson, N. Y., 1890 to 1902. The last four years of his rectorship at Hudson, he was archdeacon. He was Missionary Bishop of Salina from 1903 to 1917 when he was elected Suffragan Bishop of Chicago. He was instituted in Chicago on January 8, 1917. He was the preacher at the Catholic Congress in 1927. He was elected Bishop of Chicago at the regular diocesan convention in February of this year, succeeding the late Bishop Anderson who died on January 30th.

It was the Bishop's last wish that he be buried in Chicago, rather than taken back to his old home at Delhi, N. Y.

THE NEW DIOCESAN

With the death of Bishop Griswold, Bishop Stewart, the Coadjutor, automatically assumes the office of Diocesan.

As to future plans, Bishop Stewart is not expected to call for the election of either a Coadjutor or Suffragan in the near future. At the Church Club dinner two weeks ago, he stated specifically that he desired several archdeacons who would supervise the work in a given district. He also has stated that he prefers this arrangement to calling for another election.

Within a short time, Bishop Stewart is expected to take action looking toward carrying out his plans in this regard. With the diocesan convention only two months off, it is likely that he will definitely outline plans for the future at that time.

Bishop Stewart is scheduled to attend a conference of younger bishops of the Church in Washington, December 8th to 12th.

DEDICATE NEW ST. LUKE'S, CHICAGO

A new day in the long history of St. Luke's Church, Chicago, was ushered in last Sunday when the Rev. H. L. Cawthorne, rector of the parish for the past thirty-two years, pronounced the dedication of the remodeled church and blessed numerous memorials, in the presence of a congregation which crowded the church and which included many former members of the parish.

The improvements at St. Luke's were made possible through the widening of Western avenue. Seventeen feet on the front of the church property were condemned by the city and the payment of \$15,000 for this portion enabled the parish to construct a new and imposing front on the church and parish house and to improve the interiors of both structures.

As part of the service, the Rev. Mr. Cawthorne blessed memorials to the late Rev. Dr. Joseph Rushton, given by his son, Joseph T. Rushton, and to Mr. and Mrs. Charles Edward Nickerson, the gift of their son and daughter, Maxwell E. and Roberta Nickerson. John D. Allen, former choir boy and now manager of one of Chicago's large business firms, gave the floral decorations for the dedication.

INDIANS CONTRIBUTE TO HURRICANE RELIEF FUND

EAGLE, ALASKA—The Indians at the Eagle Indian Village recently contributed \$7.75 to the Hurricane Relief Fund in Santo Domingo through Bishop Carson. This is very good for them as the Indians have very little money. The Rev. A. G. Fullerton is in charge of the mission at Eagle.



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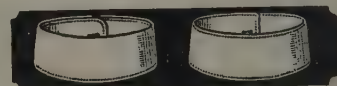
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Dr. John W. Chapman, Retired Alaskan Missionary, Speaks in Philadelphia

Memorial Service at Church of Good Shepherd, Kensington—Auxiliary Holds Quiet Day

The Living Church News Bureau
Philadelphia, November 29, 1930

A MOST INTERESTING PICTURE OF LIFE and work in Alaska was given by the Rev. Dr. John W. Chapman, at the November meeting of the Indians' Hope Association of the Woman's Auxiliary, which was held on Wednesday in the Church House.

After forty-three years of service among the Alaskan Indians and Eskimos, Dr. Chapman is resigning from his post as missionary in charge of Christ Mission, at Anvik. In the archdeaconry of southern Alaska. He will be succeeded by his son, the Rev. Henry H. Chapman, who has been his father's assistant, and who has the distinction of being the first white boy to be born on the Yukon.

Describing conditions when he first arrived at Anvik, Dr. Chapman said:

"The people were absolutely uninstructed, and were living in practically the same condition and according to the same ideas and habits of life as their ancestors. They were living in underground houses, and knew no English and we did not know their language.

"This situation has changed entirely. The people are now living in decent log houses; they have learned our language; they and their children have been educated in our schools. Long before you adopted prohibition, we imposed it upon ourselves up there. We also enforce it. Natives and traders alike drive the bootleggers out as fast as they appear."

Dr. Chapman will also speak tomorrow morning in the Church of the Resurrection, and tomorrow evening in the Church of the Epiphany, West Philadelphia. During the coming week, he will make addresses in several parishes, including St. Clement's, St. Mark's, St. Barnabas', West Philadelphia; Calvary Church, Germantown; St. Paul's, Chestnut Hill; and St. John's, Lansdowne.

MEMORIAL SERVICE HELD IN CHURCH OF THE GOOD SHEPHERD, KENSINGTON

The rector of the Church of the Good Shepherd, Kensington, the Rev. Dr. John A. Goodfellow, preached a sermon last Sunday morning in memory of his wife's second anniversary into Paradise. He then dedicated a beautiful oak chancel rail in memory of her, which was the gift of parishioners and many of her old friends. After the service, luncheon was served in the parish house to invited guests and many of her old friends who had come a long distance.

After luncheon, eight addresses were made, and the speakers recalled the impressions which Mrs. Goodfellow had made upon them in their recollection of her. For thirty-seven years she had been the superintendent of the primary school, and for thirty years she was the branch secretary of the Girls' Friendly Society. She composed a number of plays, which were printed and which gave much pleasure to those who heard them.

Dr. Goodfellow has the distinction of being the oldest clergyman in length of service in this diocese.

AUXILIARY HOLDS QUIET DAY

The women of the diocese were most fortunate in having the Rev. Thomas A. Conover, rector of St. Bernard's Church, Bernardsville, N. J., as conductor of the annual quiet day of prayer and devotion, which was held in Holy Trinity Memorial Chapel on Tuesday, November 25th.

The keynote of the meditations was The Need of Christ in This Modern World. After a celebration of the Holy Communion, there were two meditations on The Need of Quiet and of Personality. At noon, there were intercessions for missions, which were followed by an address on The Need of Venture for God, in which the Rev. Mr. Conover stressed the importance of impressing upon the youth of today the idea that religion is a venture for God.

After this talk, the women in attendance quietly took their places in the parish house for luncheon, during which the Rev. Mr. Conover read to them stories of a mystical nature. Back in the church again after lunch, there were two more meditations on The Need of World Vision and Love, with intercessions for special objects. About five hundred women were present.

AUXILIARY MEETINGS FOR DECEMBER

The committee on colored missions of the Woman's Auxiliary will meet next Wednesday, December 3d, in the Church House.

The domestic committee will meet on Wednesday morning, December 10th, in the Church House, at 10:30, when the speakers will be Deaconess Kate Sibley Shaw, from Bontoc, Philippine Islands. The foreign committee will meet on Wednesday, December 17th, also at 10:30 in the Church House, with Dr. Mary James, of the Church General Hospital at Wuchang, China, as speaker. The meeting of the Indians' Hope Association is usually held on the fourth Wednesday of each month.

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BISHOP ROBERTS DECLINES ELECTION

SIOUX FALLS, S. D.—The Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota, has declined his election as Bishop of Harrisburg. Bishop Roberts, who has been Suffragan Bishop of South Dakota since 1922, was elected Bishop of Harrisburg on the eleventh ballot at the special convention held in St. Stephen's Church, Harrisburg, on Tuesday and Wednesday, November 18th and 19th.

Wednesday in the Church House annex, following the meeting of each committee, at which the president, Mrs. George Woodward, is always present. In addition, eight presidents of the branches in the parishes are usually invited at each luncheon. In this way, the president has an opportunity to meet all the presidents personally and to talk over the work with the executives of each committee once a week.

CHURCH OF THE INCARNATION CELEBRATES ANNIVERSARY

Starting last Sunday, the congregation of the Church of the Incarnation, Philadelphia, entered a week's commemoration of the seventy-fifth anniversary of the founding of the parish, in which many former members participated. The Rev. Dr. Norman VanPelt Levis, rector of the parish, preached the anniversary sermon last Sunday morning.

A reunion of the present and former members of the parish was held at a dinner on Tuesday evening. Bishop Taitt will be the preacher tomorrow morning at the closing service of the anniversary.

ELEANOR ROBERTS HOWES.

BISHOP OLDHAM SPEAKS ON DANGER IN MOVING PICTURES

ALBANY, N. Y.—The Bishop of Albany, at the united service of Episcopal churches in the city of Albany, held at the Cathedral of All Saints on Thanksgiving Day, preached a sermon dealing in a frank and courageous way with the vicious influence of the moving pictures. The Bishop referred to the sturdy moral character of our forefathers as a legacy for which we cannot be thankful enough, and expressed doubt as to whether the rising generation will come through the influences of today unsullied. "Through our indifference, our carelessness, our supineness," said the Bishop, "we are all guilty of complicity in the prevalence of an atmosphere of evil which, unchecked, will bear its inevitable fruit in individual lives and the eventual decadence of our civilization."

"I have in mind," he said, "particularly the type of entertainment provided in the moving pictures. . . . When one realizes that multitudes of schoolboys are being trained to look upon criminals as heroes and instructed that success in life consists in 'getting away with it' at any cost, and when the constituted authorities of the law are successfully flouted at every turn, the danger to the institutions of this republic in the hands of the generation so reared is very manifest. When one also stops to consider the total effect of the daily infiltration into millions of plastic minds of the filth and rottenness thus set forth, one is simply appalled. Such a widespread assault on clean thinking and decent living has never been endured before. Can our children safely endure it now?"

The Bishop then read at considerable length excerpts from the cinema advertisements in a single daily paper, which

he said implied that filth and indecency alone attract. The Bishop then called upon all Churchmen, fellow Christians, and decent minded citizens of the Empire State to use their influence to terminate this evil. "Let us resolve," he said, "to show forth our thankfulness for the precious legacy of our fathers by doing our utmost to hand on unimpaired those fundamental moral and spiritual values which have made our country great and which alone give any assurance of its continuance."

SUCCESS OF PREACHING MISSION IN WASHINGTON

WASHINGTON, D. C.—Ten thousand people on an average have been attending the services of the diocesan preaching mission of the Church which has been in progress in thirty-five mission centers in Washington, according to reports received from the different centers by the Rev. Dr. Anson Phelps Stokes, chairman of the diocesan commission on evangelism, which is conducting the mission.

Speaking of this remarkable effort, Dr. Stokes said that it was very gratifying to the members of the commission and the missionaries to feel that this spiritual impulse has been so pronounced throughout the mission. He said that the mission has aimed at religious instruction and a deep spiritual impression rather than numbers. Many of the successful reports are coming from the country.

The preaching mission which began Sunday, November 16th, with the joint meeting in Constitution Hall, closed Sunday, November 23th, with early Communion service in all churches, generally at 5 o'clock, Morning Prayer and sermon at 11 o'clock by the missionary, and the final address by the missionary at 8 o'clock in the evening.

CHURCH TO OWN AND CONTROL HOSPITAL IN HAWAII

HONOLULU—At a recent meeting with Robert Single and the board of managers, in regard to the Robert W. Single, Jr., Memorial Hospital to be erected on the Island of Molokai, the following is of vital import and interest to all Churchmen:

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SPECIAL LECTURER AT BERKELEY DIVINITY SCHOOL

NEW HAVEN, CONN.—Canon T. A. E. Davey of Liverpool Cathedral expects to arrive in New York early in January on his way to the Berkeley Divinity School where he will be special lecturer on Apologetics and Christian Ethics. He will remain on the staff of the Berkeley Divinity School until after Easter and while there will do a certain amount of outside lecturing and preaching.

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BISHOP OF MONTREAL TO VISIT RHODE ISLAND

PROVIDENCE, R. I.—The Most Rev. James DeWolfe Perry, D.D., Primate of the American Church and Bishop of Rhode Island, is working in the spirit of the Lambeth Conference to promote more intimate relations with the various branches of the Anglican communion and also the several divisions of the Protestant Church. Recently he invited the Lord Bishop of Montreal, the Rt. Rev. John Cragg Farthing, D.D., to preach at the Cathedral of St. John on December 14th, and to address the Churchmen's Club of Rhode Island on the following evening. This invitation the Canadian Bishop has accepted. Before the Churchmen's Club, he will discuss the subject, Our Common Cause.

On the morning of the same day on which the Lord Bishop of Montreal will address the Churchmen's Club, Bishop Perry will speak to the Rhode Island Ministerial Association, composed of the clergy of all Protestant denominations, on The Lambeth Conference.

PARISH AT WESTWOOD, N. J., OBSERVES ANNIVERSARY

WESTWOOD, N. J.—Grace Church, the Rev. L. A. C. Pitcaithly, rector, which celebrated its twenty-fifth anniversary in November, has exhibited a remarkable growth during the time commemorated. From the sixty-nine communicants shown in its first annual report, it has increased to a strength of 362; and from a Sunday school with thirty-one pupils to one of 122.

Conducted by William G. Wherry, lay reader, the initial services were held in homes of members. Following that time, two halls and a cottage took the place of a church building. The year 1924 saw the completion of a fine church.

WORK WITH YOUNG PEOPLE

BERKELEY, CALIF.—St. Margaret's House will hold its annual institute on work with young people early in the new year, opening the evening of January 6th and closing the afternoon of the 9th. Leaders in the field of education have been secured as lecturers. Prof. C. E. Rugh of the University of California will give a course of three lectures on the Psychology of Leadership. Dr. Harriet O'Shea of Mills College will give a course in the Psychology of Adolescence, and Dr. Francis Evans of the Pacific School of Religion will give in the afternoons a course on the Principles of Program Building. A series of meditations on Spiritual Approaches to the Young will be conducted at the noon hour by the Rev. Frederick P. Taft of San Mateo.

The discussions have been placed in the hands of a group of leaders especially selected for their experience in work with young people. These leaders will be present throughout the institute and will serve as a coordinating group, meeting daily in conference. Close association with these leaders in residence is one of the chief values of the institute.

The leaders are the Rev. Kenneth Viall, S.S.J.E., counsellor to National Commission of Young People; the Rev. Frederick D. Graves, chairman, department of religious education, diocese of San Joaquin; Miss Gay Lawson, executive, Girl Reserve department, Y. W. C. A.; Mrs. W. Bertrand Stevens, vice-president of the Girls' Friendly Society for the province of the Pacific; Miss Aris Harvey, director, religious education, diocese of California; Miss Leila Anderson, St. Margaret's House, secretary for student work; the Rev. Penrose Hirst, student chaplain, diocese of California; and the Rev. John C. Leffler, rector, St. John's Church, Ross, Calif.

BISHOP JENKINS ADDRESSES HARRISBURG W. A.

CARLISLE, PA.—Bishop Jenkins of Nevada addressing the annual meeting of the Woman's Auxiliary in the diocese of Harrisburg, at St. John's Church, Carlisle, Tuesday, November 18th, said that the prospect of the reunion of Christendom is more hopeful today than it has been for centuries. Prejudices, which have hindered reunion in the past, are being overcome, and the leaders of various religious bodies are beginning to realize that schism and division is a scandal and a source of weakness to the cause of Christ. The Bishop's subject was Our Expanding Church. Miss Grace Lindley, national executive secretary of the Woman's Auxiliary, conducted a forum. She also addressed the meeting, taking as her subject, The Woman's Auxiliary in the Life of the Church. Deaconess Ranson, of Japan, told of her work. Miss Ruth Black, of Philipsburg, gave her impressions of Young Women's Work at the Provincial Synod. Mrs. Thomas R. Rudderow, of Harrisburg, and Miss E. M. Fleming, of Altoona, also spoke. Miss Albertine Batzel, of Williamsport, was elected president for the coming year.

WOMAN'S AUXILIARY OF SOUTHERN OHIO MEETS

CINCINNATI, OHIO.—The annual meeting of the Woman's Auxiliary of Southern Ohio was held at Christ Church, Cincinnati, November 12th and 13th. Ninety-eight delegates, from thirty-nine parishes and eight missions were in attendance, and the number of visitors increased the total attendance at the opening service and at luncheon to over three hundred. The offering of \$126 was divided between Deaconess Williams of Dante, Va., who spoke of her work in the mountains of Virginia, and the Bishops' Discretionary Fund.

Dr. John W. Wood made a very telling address to the mass meeting on Wednesday evening, on the Woman's Auxiliary and the World Outlook, in which he told experiences in the Philippines, Japan, and China on his recent visit to the Orient. The amount of the spring collection for the U. T. O. was announced as \$5,828.97, with over \$18,000 so far during this triennium.

CELEBRATES CENTENNIAL

AT SARATOGA SPRINGS, N. Y.

SARATOGA SPRINGS, N. Y.—Bethesda Church, of which the Rev. Irving G. Rouillard is now beginning his fourteenth year as rector, has recently celebrated its centennial with certain notable events: an anniversary festival service with Te Deum, a large class confirmed by the Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, a two-day program for the archdeaconry of Troy, a parish rally centennial dinner at which many of the community were in attendance and representatives of the other Churches spoke, and where Mayor William D. Eddy, junior warden, reported that the endowment fund of \$100,000 had been completed, and the happy experience of having the treasurer, Harrie A. Eddy, burn up \$13,500 in old notes of indebtedness covering expenses in the improvement of the rectory, installation of the organ, and other construction repairs, which had been paid off. George E. P. Shackelford, senior warden, whose grandfather was a founder of the church, gave a brief outline of the early history of the parish and suggested its opportunity for the future. The Rev. A. R.

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McKinstry of Albany gave the chief address, a fine challenge, on Go Forward.

On Sunday, November 16th, an interesting and significant service was held, when a tablet in memory of the Rt. Rev. William Crosswell Doane, first Bishop of Albany, was dedicated, the gift of friends and members of confirmation classes of Bishop Doane at Bethesda Church.

George Foster Peabody was a speaker at the service, giving the tribute of the laity of the diocese. Letters were read from Bishop Nelson, second Bishop of Albany, and from Bishop William Lawrence of Massachusetts, a life-long friend of Bishop Doane. The prayers of dedication were read by the rector.

The memorial address was given by the Rev. Dr. Donald M. Brookman, rector of St. Peter's Church, Morristown, N. J., and for nearly four years dean of the Cathedral of All Saints, Albany, by appointment of Bishop Doane.

NEED OF THE CHURCH AT DRESDEN, GERMANY

DRESDEN, GERMANY—The American Church of St. John, Dresden, was on Sunday, September 14th, visited by the Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the American Church, who celebrated the Holy Communion and dedicated a tablet in memory of the Rev. John Anketell, who in 1869 founded the Church of St. John, and who was its first rector.

When the parish was first founded, services were held in a rented hall, but in 1884 the present church building was completed, and later a rectory was annexed. By degrees memorial gifts were made.

In the days prior to 1914, Dresden had a large American colony and the church was well supported and maintained. Services were continued with great regularity until the end of 1918: a few services were held in 1919, 1920, and 1921; after that with fair regularity as temporary chaplains could be found, until 1927, since when services have been regularly held. But during all that period the attendance fell off materially, and the offerings even more so.

A year ago the church attendance began to increase, and since then more Americans and English have visited Dresden, many of whom have attended the services, and the offerings have more than doubled.

Of a necessity for a number of years the structures of both church and rectory were neglected for lack of funds, so that at present they are much in need of repair. It was recently found that the joists holding up the floor of the church had rotted away and were in danger of falling.

This, and some minor repairs, could not be delayed although the funds were lacking, but the congregation gave what they could, and some generous friends have subscribed more substantial sums. However, there is an urgent need of \$5,000 for necessary repairs and upkeep, and an appeal is made to friends of the Church for help.

EPISCOPAL ASSISTANCE IN RHODE ISLAND

PROVIDENCE, R. I.—Bishop Perry's duties as Primate will make it necessary for him to leave the diocese during January and February. In January, Bishop Remington of Eastern Oregon will meet his appointments and during the last two weeks in February, Bishop Moulton of Utah will be similarly engaged.

PRESENT RESIDENCE TO RHODE ISLAND CATHEDRAL

PROVIDENCE, R. I.—The residence of Dr. and Mrs. George H. Crooker, 101 Benefit street, has been given to the cathedral foundation of the diocese for use as a deanery. With it will go a \$50,000 endowment fund for maintenance of the property. The gift was formally accepted at a recent meeting of the cathedral chapter. The house and grounds will become available for use by the cathedral corporation upon the death of Dr. Crooker, and subject to a life interest of Mrs. Crooker. The gift is made in memory of Dr. Crooker's parents, Joseph Crooker, and Eliza Stockford (Hazard) Crooker.

Diagonally opposite the property is the recently established St. Dunstan's College of Sacred Music, and one-half block away is the cathedral close.

ANNIVERSARY OF RECTOR AT ORANGE, N. J.

ORANGE, N. J.—Grace parish, Orange, celebrated the twenty-fifth anniversary of its rector, the Rev. Dr. Charles T. Walkley, on November 13th, with over 700 people present. In the receiving line were the rector and Mrs. Walkley, and Bishop and Mrs. Stearly.

The guests included clergymen of various communions, as well as other friends. On the platform were the Bishop, Mgr. Paul T. Carew, of St. John's Roman Catholic Church, Dr. Walkley, and three laymen, Edward W. Ashley, a vestryman of Grace Church for fifty-five years, Chichester C. Kerr, and Frederick J. Gerhard, of the committee arranging the program of the evening. Three addresses were made.

THE CAMPAIGN AT HOBART

GENEVA, N. Y.—The trustees' campaign for needed buildings and endowment has progressed recently, despite adverse conditions, President Murray Bartlett announced recently.

"The total in cash, pledges, and bequests has reached \$600,000," he said, "and we have been tremendously encouraged during the past month, by the action of several generous friends, all members of the Church, who have remembered Hobart in their wills in amounts totalling \$100,000.

"Such support of Church colleges will enable them to continue their remarkable contribution to Church and State which is indicated by the large proportion of our bishops and clergy who are Church college alumni, and by the fact that in percentage of alumni of all American colleges and universities who are named in *Who's Who in America*, Trinity stands fifth and Hobart seventh. Churchmen may well give their support, whether financial or moral, to any or all of the five Church colleges."

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GREEK PATRIARCH DIES

ATHENS, GREECE—The former Ecumenical Patriarch, Constantine VI, whom the Turks expelled from Constantinople in 1925, died on Friday, November 28th, in a refugee settlement near Athens.

H. E. BENOIT, PRIEST

MONTREAL, QUE.—The Rev. H. E. Benoit of l'Eglise du Redempteur, chaplain of the Montreal Fire Department, died on Thursday, November 27th, at the age of 66. He was one of the most active members of the Anglican clergy of Montreal, an educator of note, an author, and a hymn writer. A widow, a son, and four daughters survive him.

JAMES BOWMAN MAY, PRIEST

LANSFORD, PA.—The Rev. James Bowman May, a retired priest of the diocese of Bethlehem, died at Lansford on Monday, November 24th, in his 68th year, and was buried from Trinity Church on Wednesday, November 26th, by the Bishop, assisted by some of the clergy.

The Rev. Mr. May came into the Church from the Reformed Church in 1896, being ordained deacon and priest that same year by Bishop Rulison. He served the Church in Trinity, Pottsville; St. Barnabas, Reading; Christ Church, Catasauqua; and in Trinity Church, Lansford. His widow, Elizabeth Laver, survives him. They had no children.

CHARLES HUGHES MARSHALL, PRIEST

DENVER, COLO.—The Rev. Charles Hughes Marshall, senior priest of Colorado, died on Thanksgiving Day, November 27th. He was born November 10, 1849, in Richmond, Mo. In 1861 his father, General Marshall, brought his wife and four children by wagon across the plains to Denver. Charles was confirmed in 1865 and during the following four years he attended Racine College under the great Dr. deKoven who had a great influence on his life and turned his thoughts toward the ministry. Returning to Colorado in 1870 he taught in Jarvis Hall for boys, acted as secretary to Bishop Randall, and continued his theological studies at Matthew's Hall Divinity School in Golden.

On June 24, 1874, he was made deacon by Bishop Spalding. He was sent to Evanston, Wyo.; then to Eureka, Nev., where on July 25, 1875, he was ordained to the priesthood by Bishop Whitaker.

In 1876 he married Nellie B. Watts, who, with two of their children, survives him.

The years 1877-1879 were spent at the mining camps of Georgetown and Leadville, and in 1880 he was sent to Trinity Memorial Church.

On All Saints' Day, 1895, he was transferred to Christ Church, Denver, then a mission which he soon converted into a parish under the name of St. Barnabas. Here he had a long and fruitful ministry of twenty-five years until the year 1920 when he retired and became rector emeritus upon the election of the Rev. Charles H. Brady as rector.

Fr. Marshall was the best loved priest

and best known minister in the whole diocese. He had officiated at more weddings and burials than any other. He has left a host of friends who mourn his loss.

There was an 8 o'clock Requiem at St. Barnabas' on Saturday, November 29th, at which the rector was the celebrant with Bishop Ingley and the Rev. H. S. Foster of Ascension parish, an old friend of Fr. Marshall's, in the sanctuary. At 11 o'clock, the burial service was held at St. John's Cathedral with the clergy of the diocese forming the choir.

URBAN E. SARGENT, PRIEST

PHILADELPHIA—Funeral services for the Rev. Urban E. Sargent, non-parochial priest of the diocese of Delaware, who died on Wednesday, November 26th, at his home in Germantown, after an illness of three months, were held on Friday, November 28th, with the Rt. Rev. Francis M. Taft, D.D., Bishop Coadjutor of Pennsylvania, officiating.

The Rev. Mr. Sargent, who had lost his sight three years ago, was formerly pastor of St. Matthew's Methodist Episcopal Church, in Philadelphia, although he had been ordained to the priesthood of the Protestant Episcopal Church seventeen years ago. He was 65 years old.

He is survived by his widow, Mrs. Alice I. Sargent; two sons, Robert Sargent and Kenneth Sargent; a brother, Frederick Sargent; and a sister, Mrs. H. Bates.

ALBERT NEILSON SLAYTON, PRIEST

CINCINNATI, OHIO—Albert Neilson Slayton, D.D., rector of Calvary Church (Clifton), Cincinnati, died on Saturday, November 22d, of heart failure. Dr. Slayton had not been well for a little over a year. He spent last winter in Italy endeavoring to recuperate from myocarditis which had developed after an attack of pneumonia early last year. He had recovered sufficient strength to take up his work again in September, but had been confined in bed for about ten days by a light attack of influenza and death came unexpectedly while he was listening to the radio report of the Harvard-Yale football game.

Dr. Slayton was born in Hamilton, Ohio, April 21, 1875. He graduated from Kenyon College in 1896 and from Bexley Hall three years later, at which time he received his M.A. from Kenyon. Ordained to the diaconate that year and to the priesthood in 1900 by Bishop Vincent, he served in this diocese for three years as assistant at Trinity, Columbus, and rector of Trinity, Hartwell, before going to Grace Church, Sandusky, where he was rector for four years. From 1907 to 1913 he was rector of St. Paul's Church, Newton Highlands, near Boston, during which time he took the B.D. degree from the Episcopal Theological School in Cambridge. After a rectorship of five years at St. Peter's, Uniontown, Pa., and of six years at St. John's, Charleston, W. Va., he came to Cincinnati as rector of Calvary Church on March 1, 1924. Dr. Slayton was a trustee of Kenyon College, which conferred upon him the degree of Doctor of Divinity in 1928. He had been a member of the Bishop and Chapter and the secretary of the standing committee up to the time of his illness, and his last service to the diocese was presiding at the recent meeting of the department of strategy and finance, of which he has been chairman since 1928.

He was a devoted Mason and the Southern Jurisdiction had arranged to admit him to the thirty-third degree on

AMERICAN CHURCH MONTHLY

The Rev. Charles Carroll Edmunds, D.D., Editor

December, 1930 Vol. XXVIII, No. 6

EDITORIAL COMMENT

Moral Authority or Police Enforcement?—The Husk Without the Corn—The China Mission—Two Good Sermons—Bishop Hobart—The Catholic Congress—Ordinary Folk—Are We Ready of This?—Separated Brethren—Do We Make Ourselves Understood?

AUTHORITY

J. G. H. Barry

THE CHURCH PENSION FUND AND THE RETIRED CLERGY

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the Thursday before his death. He is survived by his widow, who was Miss Alice Neil of Columbus, and their one daughter, Miss Mary Slayton who is a teacher in Cleveland. The funeral service was conducted by Bishop Hobson in Calvary Church on Tuesday, November 25th, a large number of the clergy of the diocese being present in a body, and interment was in the Neil Family lot in Greenlawn Cemetery, Columbus.

W. LYNNWOOD FARNAM

NEW YORK.—W. Lynnwood Farnam, who has been ranked by music critics as one of the greatest organists in the United States, noted both for his playing of the organ and his profound musical knowledge, died on Sunday, November 23d, in St. Luke's Hospital after an illness of two months. He was 45 years old, unmarried, and resided at the Hotel Prince George. The near relatives who survive him are his parents and a sister, Arline, who live in Los Angeles.

At 19 Mr. Farnam was appointed organist of St. James' Methodist Church in Montreal. The next year, and until 1908, he was organist of the Church of St. James the Apostle in the same city. From 1908 to 1913 he was organist and choir-master of Christ Church Cathedral in Montreal. In the latter year he answered a call to Emmanuel Church, Boston, where, however, he only remained for a year. The war interrupted his musical career, drawing him into the Canadian Army.

Since the armistice Mr. Farnam had been attached to churches in this city. In 1919 and 1920 he was organist of the Fifth avenue Presbyterian Church and since then had been at the Church of the Holy Communion, Twentieth street and Sixth avenue. For the last three years he had also been at the head of the organ department of the Curtis Music School in Philadelphia.

On many occasions Mr. Farnam had appeared as a soloist. He frequently gave public organ concerts in European cathedrals and at churches in American cities.

Funeral services were held in the Church of the Holy Communion on Tuesday.

GOVE S. HARRINGTON

NEW YORK.—Dr. Gove S. Harrington, a specialist in bone surgery, died suddenly of heart disease early Tuesday morning, November 25th, at his home here.

He was connected with the Metropolitan Hospital as a visiting surgeon and a member of the medical board for more than thirty-five years. He was keenly interested in the nursing profession and for some time past represented the medical interests on the board of the Metropolitan Hospital School for Nursing.

Dr. Harrington was a vestryman of St. Luke's Church. He is survived by his widow, Mrs. Augusta Benedict Harrington, and three children, Gove B., Virginia D., and Arthur E. Harrington. The funeral was held from St. Luke's Church on Friday. Burial was in Woodlawn Cemetery.

MARSHALL R. PUGH

WAYNE, PA.—Colonel Marshall R. Pugh, for many years a member of St. Mary's Church, died suddenly on November 22d at his home in Wayne.

Colonel Pugh was a World War veteran, and saw service in France as battalion commander with the Twenty-first Engineers. Since the war, Colonel Pugh had been a partner in the firm of Watson and

Pugh, Philadelphia. He was an active member of the American Legion and of the Masonic order. He was also a member of the Military Engineers.

He is survived by his widow, a daughter, Mrs. Elizabeth Pugh Weltley, of Wayne; two sons, Edward J. Pugh, of Drexel Hill, and Henry D. Pugh of Colorado; and a nephew, the Rev. Walter C. Pugh, rector of St. Giles' Church, Stonehurst.

Funeral services were held in St. Mary's Church, Wayne, on November 25th.

WILLIAM R. SHELBY

GRAND RAPIDS, MICH.—William R. Shelby, a leading layman of Western Michigan, died at Grand Rapids, on November 14th, at the age of 87 years.

For many years Mr. Shelby represented his diocese as a deputy at the General Convention and was senior warden of St. Mark's Pro-Cathedral. He was one of the vice-presidents of the Pennsylvania Railroad.

PITIFUL is the end of the man who says of his faults and sins, this is just the way of the world.

—Japanese proverb.

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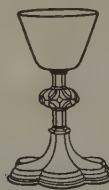
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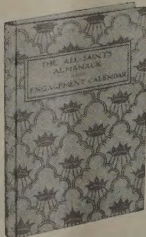
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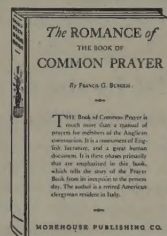
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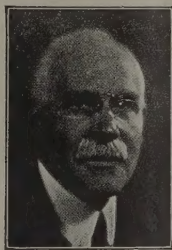
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